

BURTON

PR 4 1940

An International Baptist Magazine

MISSIONS

VOLUME 31

NUMBER 2



Kipling
was wrong
when he wrote,
"Oh, East is East,
and West is West,
and never the twain
shall meet"

Helen Lee
of China and
Rose Robinson
of Haiti play Chi-
nese checkers at the
Chicago Training School.
See page 105.

In This Issue

EUROPE'S WAR
AND EUROPE'S BAPTISTS

By W. O. Lewis

15 Cents
Per Copy

FEBRUARY
1940

The Call of New Opportunities

A simple program based on this issue of MISSIONS, and planned to last approximately one hour, for use in churches, furnished by the National Committee on Women's Work

By JEAN H. MITCHELL

HYMN: "O Zion Haste."

SCRIPTURE: "Go ye into all the world, and preach the gospel to every creature."

THE CALL OF NEW OPPORTUNITIES!

(Five minute summarizations. If program is given in a general meeting, both men and women should be assigned these topics.)

At Kodiak, Alaska, page 82.

Among the Refugees, page 112.

In Crowded and Isolated Mexico, page 78.

The Trail of Revolution, page 72.

In Great Issues

A personal Triumph, page 69.

Slaves of Hatred or Affection, page 95.

In Missionary Replacements, page 110.

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PRINCE GEORGE HOTEL
14 EAST 28TH ST. near 5TH Ave., N. Y.

Among Europe's War Stricken Baptists, page 86.

It is suggested that after each is given, some one lead in brief prayer in behalf of the need or the opportunity.

HYMN: "Send the Light", or "Are Ye Able? Said the Master".

NOTE.—If this program should be given on the day assigned as "The World Day of Prayer" (see page 109), it can easily be adjusted so as to be built around that general theme.

Instructions to Subscribers

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When reporting change of address send both the old and the new address.



These Chinese children wonder, "What next?"

See editorial, "The Immeasurable and the Incalculable", on page 96

Are YOU cold, hungry, homeless?
Have YOU known air raids, bombings, devastation of all you hold dear?

Men, women and children in China are suffering. They need food, clothing, medicine, comfort.

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Send contributions NOW to the
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Northern Baptists are cooperating with other Christian organizations in this united effort for China relief

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WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 Madison Avenue, New York, N. Y.

THE QUESTION BOX FEBRUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What ship carried only 93 passengers?
2. Where are Baptist churches being maintained by old men and women?
3. Who made a speech on "New Life for Old Peoples"?
4. Who said, "Here is my money, take me down"?
5. What begins in New Zealand?
6. Who lived in an old coal house?
7. Who are the only Christians among 90,000 people?
8. What country has 51 Baptist churches?
9. What is not pleasant to observe in these days?
10. What is scheduled for February 4th?
11. Where are Baptists uneasy, worried and anxious?
12. Who used the theme, "Comrades Round the World"?
13. Who is J. Ralph Davie?
14. What statistics have been compiled for 58 years?
15. What is observed on February 9th?
16. What happened in March 1938?
17. Who is Helmut Simoleit?
18. Who completed 48 years of editorial service?

QUESTION BOX PRIZES

Rules for 1940

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1940, to receive credit.

YOU WILL BE IMPRESSED

by the news value and timeliness of this issue. So would a friend or relative if you were to provide a GIFT SUBSCRIPTION. Address

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MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

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Vol. 31

FEBRUARY, 1940

No. 2

In This Issue

FEBRUARY FEATURES

ON THE TRAIL OF A REVOLUTION	Anna Canada Swain	72
IN CROWDED CITIES AND ISOLATED VILLAGES IN MEXICO	G. Pitt Beers	78
YOUNG MEN'S MORALS ON KODIAK ISLAND	Frank E. McConaghy	82
EUROPE'S WAR AND EUROPE'S BAPTISTS	W. O. Lewis	86
DID THEY SUCCEED WHERE OTHERS HAD FAILED?	Jesse R. Wilson	104

EDITORIALS

A TRIUMPH FOR HIS HOLINESS	69
THE WORLD TODAY	70
WE SHALL NOT BE SLAVES OF HATRED OR AFFECTION	95
WHERE IS THE MAN TO FILL THIS VACANCY?	96
MARK UP ANOTHER ACHIEVEMENT FOR THE NEGRO	96
THE IMMEASURABLE AND THE INCALCULABLE IN CHINA'S MISERY	97
EDITORIAL COMMENT	97
THE GREAT DELUSION	97
PERSONALITIES	98
RACE BROTHERHOOD (Devotional)	108

OF GENERAL INTEREST

HOLDING IT TOGETHER.....	<i>Charles A. Wells</i>	67
ABRAHAM LINCOLN'S MISSIONARY CERTIFICATE.....		84
FACTS AND FOLKS.....		85
NO MORATORIUM FOR CHRISTIANITY.....		91
NEWS FROM THE WORLD OF MISSIONS.....		92
CAPPING THE NURSES.....	<i>J. H. Covell</i>	92
ANOTHER ACHIEVEMENT IN CHURCH INVIGORATION ..	<i>Earle D. Sims</i>	93
REMARKABLE REMARKS.....		94
THE LIBRARY.....		99
THE WORLD DAY OF PRAYER.....	<i>Margaret Holley Tuck</i>	109

THE DEPARTMENTS

WOMEN OVER SEAS	110
TIDINGS FROM THE FIELDS	112
MISSIONARY EDUCATION: ROYAL AMBASSADORS	114
WORLD WIDE GUILD: CHILDREN'S WORLD CRUSADE	116
MISSIONS CROSS WORD PUZZLE PAGE	122
THE CONFERENCE TABLE	123
OPEN FORUM OF METHODS	125
DENOMINATIONAL DIRECTORY	Third Cover

CAUGHT BY THE CAMERA

GEORGE WASHINGTON'S STATUE AT THE WORLD'S FAIR IN NEW YORK	68
OTHER ILLUSTRATIONS (Listed in Detail)	128

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DID I HIT HIM WITH THAT ONE?

Now Watch the Next One!



A Study in Campus Fun

So much of campus life is spontaneous that there is a companionship of joy about it. Wouldn't it be fun to be in this snow fight?

It is more than likely that they have forgotten it is time to go to class; but perhaps they will "come to" and make it.

Perhaps 30 years from now two of these young fellows will meet by accident in Tulsa, Oklahoma, or elsewhere, and Bill will say, "Do you remember that snow fight in front of the fraternity house?" And Frank will reply, "Yeah, and do you remember when Lefty threw that wild one that hit the Prof. in the back of the neck? Ouch!"

It's all a part of campus life. You too will have plenty of campus fun and you will get a good education if you come to

FRANKLIN COLLEGE

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FRANKLIN, INDIANA

After a Week in Redlands!



DR. LEWIS JACOBSEN,
Pastor, First Baptist
Church, Redlands, Calif.,
wrote:

"Your programs on Christ and World Need are so absolutely different and so desperately needed..."

DR. ELAM J. ANDERSON, President Redlands University, reports "Our students were greatly inspired and deeply challenged by your searching presentations in chapel on Christ and World Need."

The Charles A. Wells Conferences on
CHRIST AND WORLD NEED

152 Madison Ave., New York

LETTERS

From the Editor's Mail Bag

The last issue in its missionary news and articles is fine. I have nothing but good to say about it. And yet the sour note that has been characteristic of many papers for the last 10 or 15 years, seems again to have its innings. It is the general protest against war, as if such protests had any effect. The unpleasant criticisms of nations and your innuendoes crop out in the most unexpected places. Of course, you don't like war. Nor do we. If such writing would have any effect, by all means keep it up. To me, however, it denotes a harping on a thing about which nothing can be done. I would prefer to see such references omitted. War is a condition, and the gospel is the only saving thing for those who get caught in its meshes. Do not condemn governments or peoples. Not one of them wants war. If their problems cannot be worked out without war, then the responsible heads turn the nations toward war as the lesser of evils. Perhaps the United States will again be involved. If so, I predict it will be as an effort to cure our domestic economic problems, rather than as the result of enmity toward another nation.—*Thomas A. Griffin, Minneapolis, Minn.*

In your editorial on "The Separation of Church and State at Government Expense," you quite properly say that

"the separation of church and state should mean what it says." But the implied criticism of quoting in *The Congressional Record* a Baptist declaration on religious liberty, with subsequent franked circulation, needs clarification. How are you going to prevent it? Would not any circulation prevention by the Federal Government be a violation of the religious liberty which Baptists claim?—*H. L. M. Pike*, Norwood, Mass.

NOTE.—The U. S. Government would have a perfect right to prohibit the franked circulation without violating the principle of church and state because the circulation was being done at government expense. It would have no right under the principle of church and state to prohibit such circulation if Baptists paid the postage.—ED.

And MISSIONS has done it again! I marvel at the ability to "strike twelve" month after month, and year after year. I particularly appreciate the editorials and the feature articles, but I find that when I neglect other items, they appear to look at me reprovingly!—*Rev. John B. Freestone*, Ballston Spa, N. Y.

Southern Baptists are interested in what Northern Baptists are doing.—So please send me MISSIONS.—*Mary Worthington*, Nashville, Tenn.

December Again Crosses the 5,000 Record

For the sixth time since the up trend started in May, 1933, nearly seven years ago, December crossed the 5,000 record in subscriptions. The month produced 5,252 subscriptions as compared with 5,190 in December, 1938, or a net gain of 62 for the month.

The score: 75 months up and only 5 months down.

Again to Club Managers, pastors, subscribers who by renewals expressed their confidence in the magazine, and all others who helped maintain the up trend, hearty thanks.

Holding It Together

CARTOON NUMBER 66 BY CHARLES A. WELLS

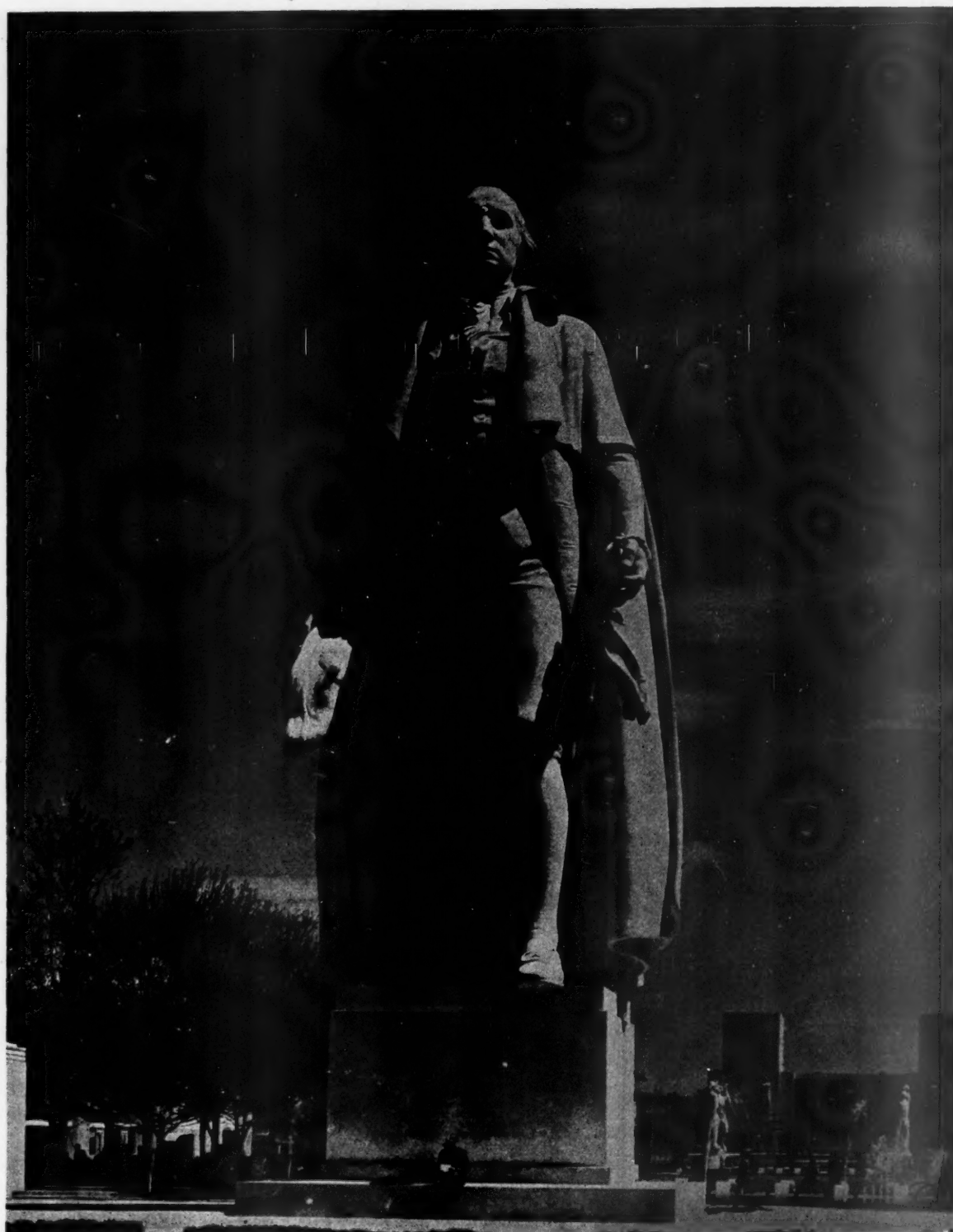


THE new year has doubtless brought to all of us a feeling that the world is breaking apart. Nevertheless, two letters on the cartoonist's desk reveal a powerful silent force that is still holding it together.

One letter is from a Christian in Germany. It is filled with longing for peace and universal understanding. The other letter is from Japan. It is a tender message from a Japanese Christian who realizes that the Japanese military has given Japan everywhere a bad name. Both letters are thoroughly Christian, filled with a great yearning for closer fellowship among nations.

Multiplied millions of Christian people like these two are reaching out into the great darkness, longing to touch hands with kindred spirits. Have you ever realized that if these forces could somehow be drawn closer together and be made more articulate, a new era of peace and understanding would begin?

That is why young men and woman go as missionaries with eyes of eagerness and in joyful response to a mighty challenge. They see the thrilling task before them of healing the world's heartbreak by drawing it closer together in the bonds of eternal love.—CHARLES A. WELLS.



Courtesy Art Digest

GEORGE WASHINGTON AT THE WORLD'S FAIR IN NEW YORK

This towering statue was seen by more than 30,000,000 visitors to the World's Fair in New York last summer. Now encased in immense scaffolding and completely covered by a protective canvas in order to withstand the blasts and blizzards of winter, the statue stands isolated and alone, awaiting the return of spring and the reopening of the Fair next May. See editorial, "Slaves of Hatred or Affection," on page 95

MISSIONS

VOL. 31. NO. 2



FEBRUARY, 1940

"A Triumph for Your Holiness"



BRIEF flurry of Baptist protest greeted President Roosevelt's appointment of an Ambassador to the Pope. It was too late, as futile as locking the garage door after the car is stolen.

The thing is done and it will not be undone.

The Old Testament pictures a man who excused his negligence by saying, "As thy servant was busy here and there, the man was gone." In recent years Baptists have been "busy here and there," with organizational trivialities and theological irrelevancies, needlessly worried over church union and Convention communion services, vexed over budget problems and designated gifts. While they thus argued matters of lesser importance a great issue of immense consequence escaped them.

The time for protest was three years ago when Cardinal Pacelli, now Pope, visited America. After his private interview with the President, *MISSIONS* (January, 1937, page 26) said:

It is suspected that the Vatican with historic shrewdness so timed the Cardinal's visit that against the background of President Roosevelt's re-election the question of diplomatic recognition might be favorably considered. It may be settled and announced before American Protestantism wakes up to protest.

Another chance for protest came last March. In reporting the Pope's coronation, *MISSIONS* (April, 1939, page 220) said:

The new Pope will devote his immediate attention to (1) world peace; (2) opposition to communism; and (3) diplomatic recognition by the United States.

One more chance for protest came when Dr. George W. Truett declared at Atlanta:

The Pope has no better title to receive governmental recognition from the United States than the

Moderator of the Presbyterian General Assembly or the Presiding Bishop of the United Methodist Church or the Moderator of the smallest Baptist association in the hills of North Carolina.

Nobody went from Atlanta to bring that to the President's attention.

And now a war in Europe furnishes the occasion for establishing American diplomatic relations with the Papacy. In a message of congratulation Archbishop Joseph Schrembs of Cleveland, as reported in *The New York Herald Tribune*, cabled the Pope, "It is a triumph for Your Holiness, the like of which has been reserved only for the greatest of Roman pontiffs." In Budapest the Hungarian newspaper *Magyarország* said editorially, "The United States now realizes the importance and everlasting spiritual power of Rome." More ominous is the intimation that this may be the first step in arousing America for a "holy war" against Russia.

This development confronts American Baptists with a threefold duty. (1) They must support the President. Their Christian standing would be irretrievably damaged if public opinion condemned them for blocking the President's efforts to establish peace. (2) They must oppose any change from a temporary personal appointment into a permanent government ambassadorship. The first appointee is a Protestant. Any successor must logically be a Catholic. That could easily make the relationship permanent. (3) They should regard this development as a warning to be less busy with lesser things, and devote more vigilance and energy toward preserving their principles of liberty and the historic separation of church and state.

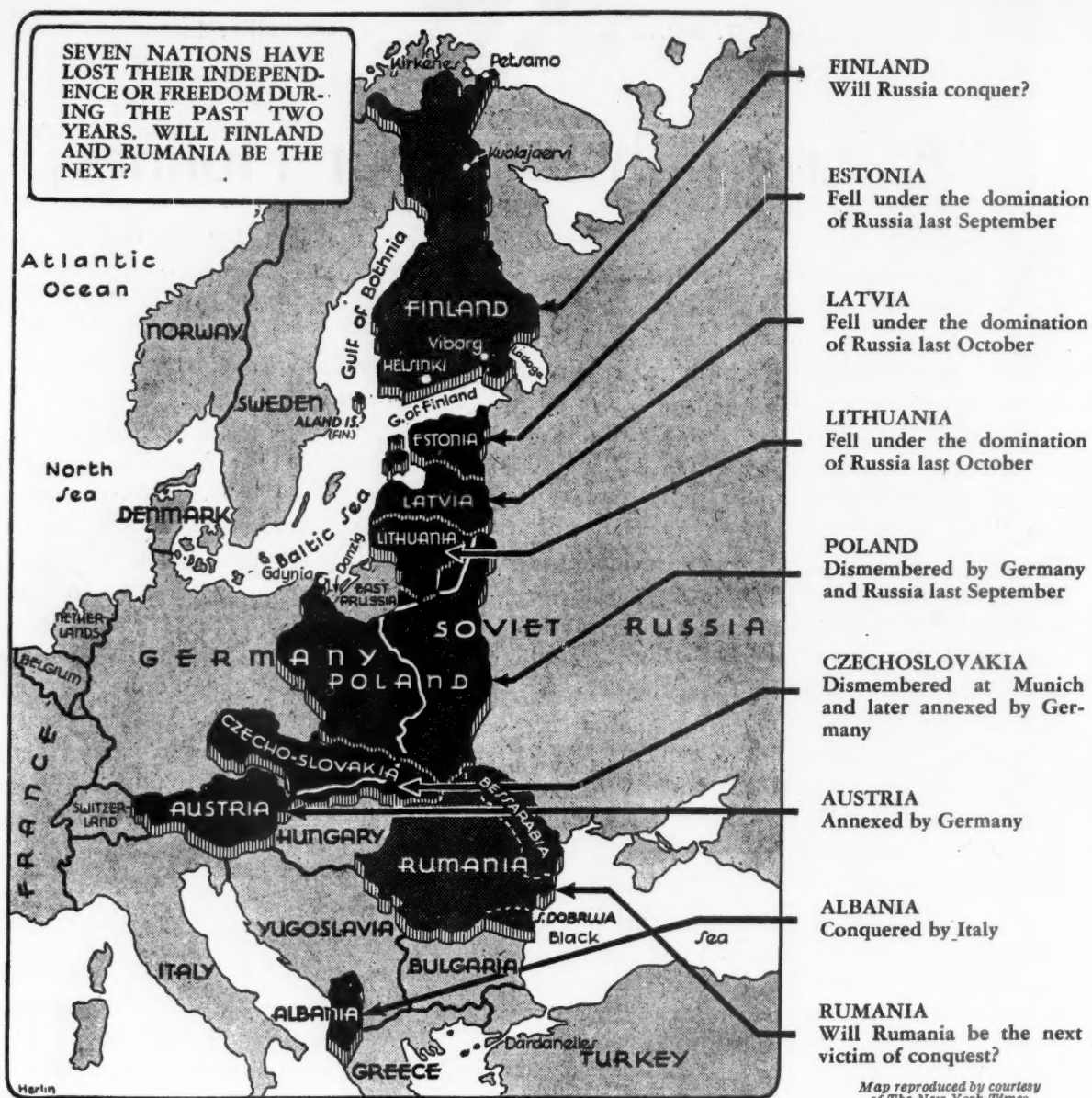
"As thy servant was busy here and there, the man was gone."



The World Today



Current Events of Missionary Interest



Farewell to Freedom in Europe

DURING the past two years seven nations in Europe, as graphically set forth in the map on this page, lost their independence. First in the procession was Austria which in March, 1938, was annexed to Germany. A year later Czechoslovakia, after having been partially dismembered in October, 1938, suffered a similar fate. Albania was next, being seized by Italy. Last September came the new

partition of Poland. Within less than a month thereafter the three Baltic States of Latvia, Lithuania, and Estonia, fell under Russian domination. Although still retaining a certain measure of political sovereignty, for all practical purposes their freedom has vanished. The ultimate fate of Finland is still in doubt as Russia seeks to make Finland a base for further expansion westward into Scandinavia.

To the south of all these countries lies Rumania, enlarged after the World War by accession of territory from what were Czarist Russia and the Austro-

Hungarian Monarchy. Will Rumania be the next to be attacked by Russia?

This political upheaval and the loss of freedom is of grave consequence to Baptists. All of these lands, with the exception of Albania, have a Baptist constituency to whose support American Baptists, North and South, as well as British Baptists have been furnishing aid. Statistics for 1939, based on the World Alliance report, show the following:

COUNTRY	CHURCHES	MEMBERSHIP
AUSTRIA.....	2	431
CZECHOSLOVAKIA.....	29	3,155
ESTONIA.....	51	7,535
FINLAND.....	47	2,805
LATVIA.....	108	11,908
LITHUANIA.....	11	543
POLAND.....	127	14,972
RUMANIA.....	420	65,880

As Dr. W. O. Lewis intimates in his informing article on pages 86-91, the future of the Baptist movement in these lands is uncertain. With suppression of religion extended to the section of Poland taken by Russia, with Czech churches and German-speaking Polish churches under the influence of nazi philosophy, with Rumanian suppression of Baptists only temporarily suspended, the cause of evangelical Christianity in Europe is once more in jeopardy. It is a dark hour for political liberty, for the freedom of the human spirit, and for those historic religious principles for which Baptists have consistently stood throughout their long and honorable history.

Commendable Progress in the Prevention of Lynching

TWO Negroes and one white man were lynched in the United States last year, the lowest number in many years. It compares with six in 1938, eight in 1937, eight in 1936, and twenty in 1935. Two of the three lynchings occurred in Florida and one in Mississippi. There were eighteen reported instances last year in which officers of the law prevented lynchings, all of them in the southern states, thus suggesting the steadily rising sentiment against this mob violence that has been so long characteristic of American race relations. These faithful officers, by upholding the law, saved the lives of twenty Negroes and five white men. Of the three persons lynched last year, only one would probably have been sentenced to death in a court of law, as his crime was murder. The other two were charged respectively with altercation with a man, and fatal injury to a boy in an automobile acci-

dent. These facts are furnished by the Department of Records in Tuskegee Institute. While commendable progress is thus reported in the prevention of lynching, last year's three victims of this foul mass murder furnish grim evidence that continued Christian teaching, education, and law enforcement, are still necessary to bring about its complete suppression. Last year's total is the lowest since lynching statistics were first compiled 58 years ago.

The Japanese Empire Is 2600 Years Old

THE 11th of February will be an important date in the Far East. It marks the 2600th anniversary of the founding of the Japanese Empire.

In conformity with previous Empire Day celebrations, this anniversary will be observed throughout Japan, in Manchukuo, and in the occupied areas of China. There will be numerous political parades, religious celebrations of all kinds, many court ceremonies, pilgrimages to sacred places, and excursions to distant historic shrines. At nine o'clock in the morning all traffic will cease for one minute while the people of Japan, wherever they happen to be, will rise and ceremonially bow toward the Imperial Palace. Following precedent, the Emperor will pray at the three sanctuaries in the Palace and, either personally or through the proxy of his Court Ritualist, will visit the Kashiwara Shrine to pay respects to the spirit of the first Emperor of Japan who reigned 2600 years ago.

Some people regard all these ceremonies as of purely political significance in the interests of Japanese nationalistic patriotism. This is the official attitude of the government. Others see in them profound religious import in that the religious ceremonies of Japanese Shintoism play so prominent a part in patriotic demonstrations. The latter interpretation involves immense embarrassment for Japanese Christians. They are caught in a serious dilemma. By refusal to participate in Shinto worship and ritualistic ceremony they are regarded as being unpatriotic; whereas by participating they seem to be repudiating their Christian faith. Thus the significant 2600th anniversary of Empire Day, particularly since this year it will likely be the occasion for emphasizing again Japan's alleged mission on the continent of Asia, will present a delicate issue to the Japanese Christian. Can he conscientiously regard these ceremonies as political and non-religious?

His dilemma merits Christian sympathetic concern rather than critical judgment.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 94

On the Trail of Revolution

Personal observations and impressions of the rising tide of nationalism in the oldest mission field of American Baptists

By

ANNA CANADA SWAIN

Huge beasts guarding the entrance to Mandalay's big pagoda. Several people were killed in a riot here



THE warning of the captain of the little ship on which I crossed the stormy Bay of Bengal impressed me as being rather ominous. "Sit well back in your car when you ride in Rangoon," said he, "and keep your windows closed. The latest report is that they are now threatening to throw vitriol into the faces of white women." Such a warning made me realize again, as I had realized several times while traveling through China, Japan and India, what a terrible thing nationalism may become.

While in South India I had been told that all was not well in Burma. Indian shops had been looted and many Indians had been massacred.

School children had been enlisted as pickets in a "non-violent" attempt to force the government to change conditions. A mob, which included many students, had attacked one of the public buildings, and the police were forced to drive them back. Some of the students were injured. One Judson College boy, who was a Buddhist, was injured so badly that he died. More than 30,000 people attended his funeral and it was made the occasion for a great nationalistic demonstration.

Extreme nationalism in any country is not pleasant to observe in these days when the world is so closely knit together. When it starts in the hands of a simple rural people, who believe everything that they are told and when poli-

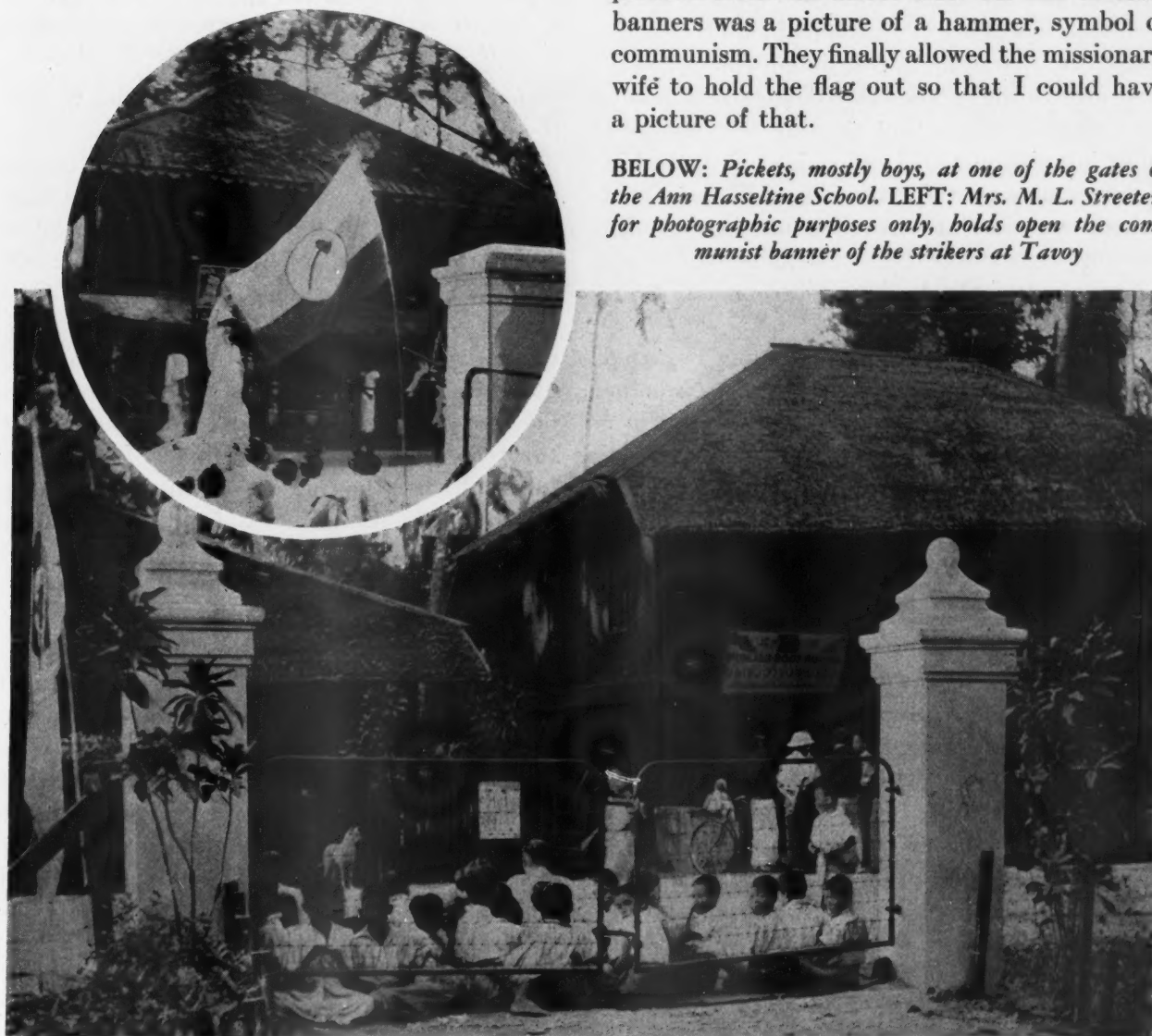
ticians are willing to use even little children to gain their ends, revolution is almost bound to be the result.

While nobody threw vitriol into my face, my second day in Burma was decidedly interesting. After an overnight trip from Rangoon to Moulmein, I boarded a rather primitive train for the five-hour journey of 80 miles to Ye. The people along the way at the tiny stations were so simple and unsophisticated that while the train stopped, they stared in solemn wonder at the electric fan in my second-class compartment. At Ye a tiny and very dirty boat was waiting. In this I was rowed across the river. On the opposite bank a car awaited in which I was driven for more than 100 miles to Tavoy through dense jungle, but over narrow but good

military roads. At the missionary home in the Baptist Mission compound next door to the Ann Hasseltine School, I found an anxious missionary wife. For a week such intensive picketing of the school had been going on that only students living on the mission compound had been able to attend school. On several days the crowd had been so large that there was real danger some slight incident might start serious trouble.

Early the next morning, even before dawn, the daily picketing began. From my bedroom window I saw scores of children, some of them only seven or eight years of age, guarding each gate. Quickly I dressed and, as soon as the light permitted, I went out with my camera and secured several pictures of the pickets from within the compound. They also permitted me to take pictures from the street side. On one of their banners was a picture of a hammer, symbol of communism. They finally allowed the missionary wife to hold the flag out so that I could have a picture of that.

BELOW: Pickets, mostly boys, at one of the gates of the Ann Hasseltine School. LEFT: Mrs. M. L. Streeter, for photographic purposes only, holds open the communist banner of the strikers at Tavoy

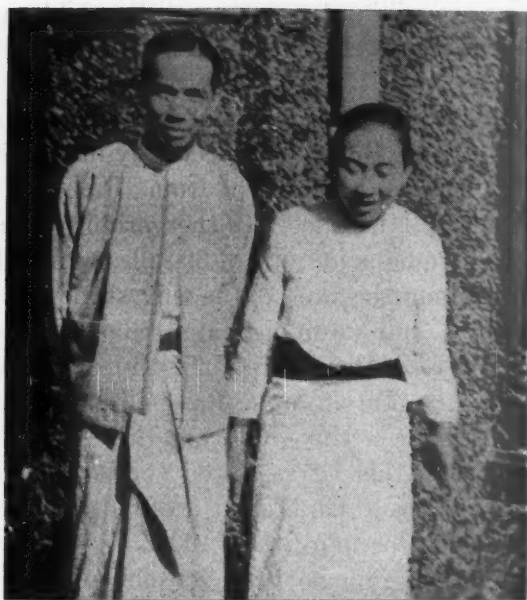


About an hour after my picture-taking we got into the missionary car and drove to the gate. The pickets promptly prostrated themselves flat in the dust so that the car could go through the gate only over their bodies. Politely the missionary asked them to move, but they lay quiet, saying nothing. An older boy took a picture of us being detained. Finally a high school girl, who was evidently in charge at that gate, said we might pass. So the crowd arose and we went on our way. By the time we returned in the afternoon the school day had been so effectively wrecked that the picketers had gone home and we could enter without hindrance.

The rest of the day was spent delightfully with Christian friends around Tavoy. About six o'clock a group gathered to greet me at the Ann Hasseltine School, and I had the unusual experiences of speaking in English which was, paragraph by paragraph, translated three times, first into Burmese, then into Telugu and finally into Chinese. From that meeting we went to a most interesting school entertainment at the big Karen school on the other side of Tavoy. This school was having little trouble because its campus was so large that it would have taken an army of students to have surrounded it effectively.

Before day-break the next morning I started back for Moulmein, rather glad to be leaving the scene of so much violence, but at Moulmein I found the schools also having a difficult time. Great mobs of people augmented by children from the jungle kept up an incessant shouting outside both government and mission schools as they tried to persuade boarding pupils who were still in attendance at the schools to come out. About dinner time on the first night I was in town a roaring mob went by the Morton Lane School, shouting, "Burn, burn." Two teachers at a compound some distance away, who were to have had dinner with us, sent word they did not feel it safe to leave their school.

As we sat at dinner we could hear the excited cries of the crowd at the big pagoda in the town. About ten o'clock we drove down to Morton Lane to see if there was anything we could do, but there was nothing. About midnight we heard the shouts as the meeting at the pagoda broke up and the mobs marched shouting



New President and Mrs. Hla Bu of Judson College. He is the first Burman to become president of this famous Baptist College in the Far East

through the streets. It was a relief when at last the noise died away and we could sleep.

At Mandalay a few days later I found tension at white heat, undoubtedly because of the high percentage of poongyis (Buddhist priests). There are reported to be from 10,000 to 12,000 poongyis out of a population of 100,000. Certainly pagodas and yellow-robed men were everywhere. As we drove through the palace grounds, armed police stopped us. A political meeting was taking place on the opposite end of town. So we kept at a safe distance. I must confess that when the train pulled out of Mandalay I was very thankful. But I did not feel absolutely safe until I was really back in Rangoon. I had been told that one of the favorite diversions around Mandalay is train wrecks.

The very next day at Mandalay a mob, variously estimated at from 10,000 to 20,000, formed to release a prisoner. The police ordered them to stop but they kept on. Many of the crowd were armed with *dahs* (big knives). The police fired at their feet. That did not stop them. Many in the mob were tattooed and wore charms which the poongyis had told them would make bullets of no effect. At last the police had to fire into the crowd. From 11 to 15 were reported killed and scores were wounded.

We felt immediate repercussions at Rangoon. Most of the street lights were smashed. Numer-

ous false fire alarms were accompanied by showers of rocks. At certain street intersections bus loads of military police were stationed, ready for immediate action. During my stay in Rangoon, one of the first things I did each morning was to look out the window to see whether the trams were running. If they were not, I knew there was trouble.

Of course, I made many inquiries as to what was back of all this unrest. Here are some of the reasons given.

First, many of the revolutionists call for the abolition of capitalism, that is in the control of Indians and Europeans. Apparently capital in the hands of the Burmese is not so objectionable.

Second, it is maintained that a different kind of education is needed, education that is not so difficult, with easier examinations and that will fit students for their kind of life.

Third, revision of the unsatisfactory condition of land tenure is necessary. During the long depression much of the land passed into the hands of Indian money-lenders.

Fourth, there should be a prohibition of mixed marriages—particularly the marriages of Burmese women to Mohammedan or Hindu men.

Fifth, Burma is for the Burmans and Buddhism is the official religion.

Thus the influences that have driven this once peaceful land of Burma into such a frenzy of nationalistic upheaval are economic, political and social in character.

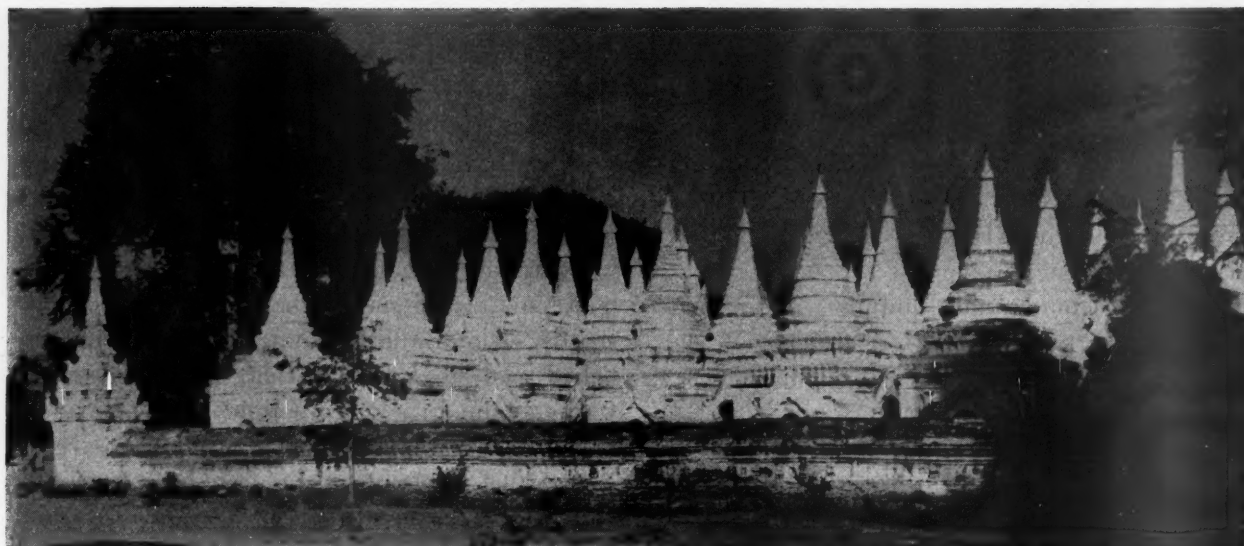
The spark which set off this terrible conflict was a book by a schoolmaster, Maung Shwe Hpi. In it were several passages disparaging to Gautama Buddha. It was unpardonable bad taste and stupidity. And yet, distasteful as it might have been to devout Buddhists, the book would not have aroused any attention, had it not furnished a good excuse for a grievance. So it was made an issue by the Burmese press. The recent "Riot Inquiry Committee" report, published just as I left Burma, in no uncertain terms, blamed the intemperance of the Burmese Press for a large share in the riots.

Another contributing factor has been the Buddhist poongyis. These saffron-robed men with shaven heads start out early in the morning from the pagodas to receive the gifts of the people. They can be seen everywhere with their shining black beggar bows in hand; walking, on trains, trams, and buses, often accompanied by an assistant who carries a large saffron-colored umbrella. These priests are undoubtedly one of the finest means of propaganda which could be found.

Until recently, however, Buddhism would have taken no part in a nationalistic uprising. Even now the orthodox Buddhist is not doing so. There is ample evidence that many older poongyis do not believe in the present policy. A priest who denounced the student strikes is reported to have been killed by another priest. But the pagodas today are filled with



These are not strikers or pickets but pupils in the mission school at Maymyo who, although the train was late, waited two hours for the arrival of Mrs. Swain



A collection of pagodas at Mandalay. Each pagoda has engraved on its walls one chapter of the Buddhist sacred book so that he who walks may read the whole book

young poongyis, some of them mere boys. Nothing can be done to stop this influx of young life, since each Burman youth is expected to be a priest for at least one day of his life. If he chooses to assume the yellow robe for an indefinite length of time, no one can stop him. Thus Buddhism in Burma has been changed almost overnight. In the old days the priest strained his drinking water many times in order that he might not inadvertently swallow and thus kill some small insect. Today he is advocating violence against human beings. In the old days he meditated with eyes cast down. He abstained from smoking and drinking. He never looked at a woman. Today the streets are full of bold youths in yellow robes who smoke and stare brazenly at every female who passes.

Nor is the changing temper and spirit of Burma due entirely to internal influences. A new automobile highway has been opened up from Rangoon through Mandalay and Maymyo to the mountains and into China. Over this road China is receiving much needed material for her war against Japan. (See *MISSIONS*, September, 1939, pages 392-398.) Realizing that this is a source of danger to her cause, Japan has been propagandizing against China. In Rangoon thousands of small Japanese flags frequently appear and there is no question but that there is a very friendly feeling all over Burma toward Japan. Both are Buddhist and Japan has reminded Burma that they have much in common.

Two other external influences are moulding the Burma of today. One is the permeating unrest and dissatisfaction with England, which is seething in British India. It has been reported that Indian tutors who are disciples of Gandhi have been actively helping to direct the present student strike. Even more powerful, however, is the "Thakin," a communistic organization which for almost a decade has been permeating Burma. The movement flourishes best wherever it can find distress or uneasiness of mind which can be converted, first into a sense of grievance, then into political unrest, and finally into social upheaval. Unfortunately such a movement usually finds its converts among the young and the inexperienced. Thanks to the painstaking education of this communistic organization, the younger poongyis and the students are now clearly out of hand. On the boat from Rangoon to Calcutta, a thoughtful Burman told me that a number of people are continuously employed to translate communistic literature of other lands into Burmese, and that everywhere Burmans are reading and believing it.

The report of the Riot Inquiry contains this significant paragraph which is, I believe, the conviction of the European group in Burma and of all thoughtful Burmans:

We have no doubt that the political demonstrations recently staged in various places by students are the results of a contemptible type of propaganda which does not stop even at corrupting school children.

There has been a constant and steady increase in the forces of undiscipline in the schools all over the country. We feel that lawlessness, such as was observed during the riots, is only one instance of what may become prevalent if the state of affairs now observable in certain schools continues unchecked. No word of ours can be too strong to emphasize the danger to the future of Burma as a whole, if the corruption of the schools is to go on. When we speak of danger in this connection, we do not refer to it in relation to any mere political consideration. But we refer to the more serious danger of the wholesale corruption of the next generation of Burmans by teaching them everything that is opposed to discipline, character, law, order, service, and good citizenship.

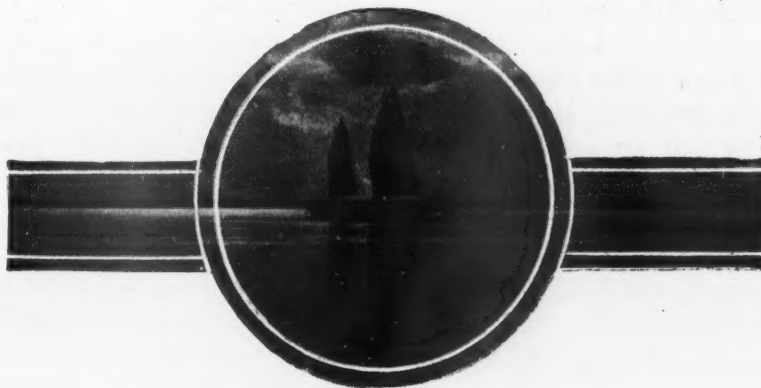
Of course, it is manifestly impossible for an American who is in a foreign land for less than a month to discern and appraise all the trends which are moulding the land. These, however, are my reactions after considerable travel by auto, train, and boat, endless conversations with missionaries, government officials and Burmans, and a careful reading of the press and the report of the Riot Inquiry.

As I talked with our missionaries who were amazingly optimistic, despite all the turmoil in which they found themselves, I remembered over and over again the words spoken by one of them several years ago. "I am not fearful of what will ultimately happen in Burma," she said. "We have sowed the seed, and I know it will bear fruit in the lives of those thousands of young people. In our high schools and in Judson College, they have had a practical demonstration of the way Christianity alone can break down racial barriers."

And already her prediction is being proved true. Despite all the upheaval of recent years,

together with the world-unsettling effects of the new war in Europe, conditions in our Burma Mission are unusually encouraging. The school strike has ended. Into Judson College has poured the largest student body in the history of the institution. Not only is the enrolment unprecedented in size, but the students are coming from influential homes. "We have seen," say the parents, "the poise and courage and wisdom of the Judson College faculty last year and we want to place our youth under such influence."

While I was not able on this tour of Burma to see our schools operating normally, I was able to meet and talk with many Christian groups and many individual Christians. They alone were for me sufficient guarantee for the future. I found splendid groups of women everywhere earnestly carrying on their work. I found individuals who were so strongly Christian that they were declining excellent government positions in order that at a pitifully small wage they might do Christian work in out-of-the-way places. I talked with individual Christians who despite their religion are respected and trusted by even the most violently nationalistic Burmese. I met graduating classes, men and women, in our Burmese and Karen Theological Schools and found them witnessing Christians, eager to do their part in making Burma Christian. Again I found myself proud of what Northern Baptists have done and are doing in Burma, a land made sacred by the service of Adoniram Judson; and I was more eager than ever that we should in every way encourage and support that group of Christians who are the only hope for the future of Burma.



Crowded Cities and Isolated Villages of Old Mexico

Interesting glimpses of Baptist church progress and Christian leadership as observed on a recent secretarial visit to Mexico

By G. PITT BEERS



A VISIT with missionaries who are working in a difficult field at great sacrifice and who are producing real results, is a very significant experience in the life of a Christian. Nearly a month in Mexico, in crowded cities, in isolated villages and in the open country, holding conferences with missionaries, pastors, and layman, as well as with people who make no profession of being Christians, is an experience that in-

evitably leaves a lifelong impression.

Recently Dr. Charles L. Seasholes so ably discussed the general situation in Mexico that I shall make no reference to that. (See *MISSIONS*, November, 1939, pages 547-550.) I shall therefore report the things I saw in our churches.

It is a satisfaction to find that Mexico has strong Baptist churches that are growing at a reasonable rate and are wielding a real influence in their communities. Four of the largest of these with present membership, are the following:

Monterrey	836
Mexico City	789
Puebla	344
Tampico	125

The church in Mexico City has a good building, but it is entirely inadequate in size. A private residence is being used in addition to the church for Sunday school purposes. Even this arrangement does not provide sufficient space. The church is now in the midst of a financial campaign seeking to raise 80,000 pesos (approximately \$16,000) for a new building. The campaign is thoroughly organized. The results already achieved are most encouraging. Of course they will be able to pay only a portion of the cost and Northern Baptists must make a substantial contribution.

When Dr. Charles S. Detweiler and I visited this church in Mexico City, he acted as the agent of the Woman's Home Mission Society in presenting a medal for distinguished service to Miss Luz Heath. She is a Mexican and has been a missionary of the Woman's Society for 38 years. When the church learned that such a medal was to be presented, various organizations made plans for a celebration of their own. One after another they sent their representatives forward. One representative of each organization presented a huge bouquet of flowers and a second read a presentation address. Fortunately, time is unimportant in Mexico. Before all of the presentations had been made, it was difficult to distinguish the missionary amid the flowers.

My stay in Mexico included an inspiring visit to Miahuatlan in the state of Oaxaca. We drove in a car five and a half hours beyond the end of the improved road, and here found Dr. Ota G. Walters in the midst of perhaps the most bigoted and religiously backward territory in

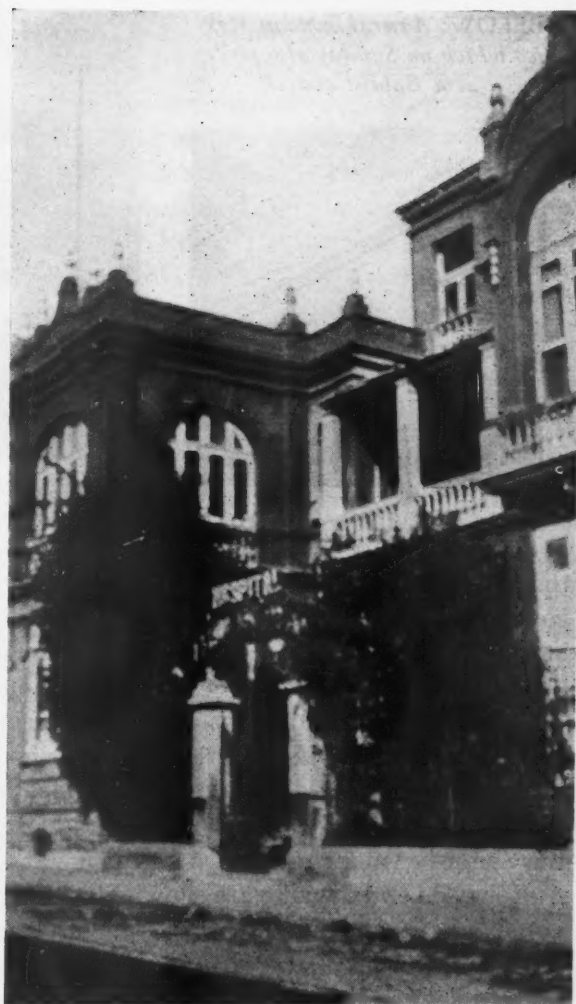
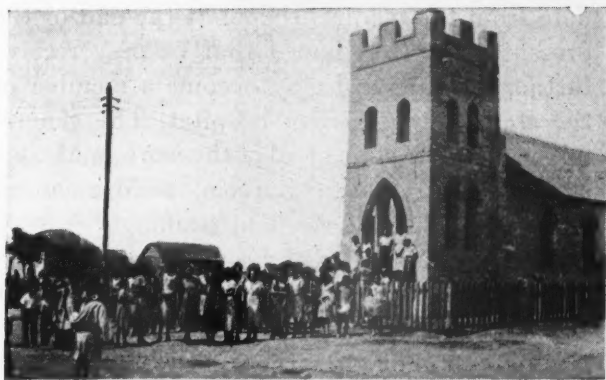
Mexico today. The people are entirely Indians living in villages and in the open country. Their homes are mud huts with dirt floors and thatched roofs. Dr. Walters carries on her medical work without hospital equipment, visiting not only all of the homes within riding range but also going on long tours into more remote villages. She travels on a horse or a mule and not in a car. On these tours she is accompanied by Roberto Ceja, a Mexican colporter, and his wife. The gospel is preached, the sick are healed and Bibles and other Christian literature are distributed. And so these remote villages are being evangelized.

The little fellowship of Christians in Miahuatlan is making steady progress in spite of the bigotry and hostility of the community. Many people dare not come to Dr. Walters' home even for medical treatment. Others, like

RIGHT: *Mexican Baptists entering the First Baptist Church in Puebla*

UPPER RIGHT: *The large and well equipped mission hospital, also in Puebla*

BELOW: *The new church at Reynosa. Built five years ago, this replaced the old church that was destroyed in the hurricane of 1933*



Nicodemus of old, come in the nighttime when they will not be seen. In spite of this fact, the group of believers grows steadily larger and is attracting a larger percentage of the more thoughtful and better trained people of the community.

The greatest progress in establishing new churches is in southern Mexico. The former missionary work has been done almost entirely in the north. This was reasonable because it was more accessible to American missionaries and the people were more open to approach. Today the gospel is being carried into the south and is receiving a splendid response. In the states of Vera Cruz and Chiapas the people are very responsive to the message and anywhere that a meeting is announced, a considerable crowd will gather.

A new group of believers has been formed in Vera Cruz. They cannot yet organize as a church because a church must meet in a building

BELOW: *A rural home in Mexico which on Sunday also serves as a Baptist church*



ABOVE: *Secretary Detweiler honors Miss Heath for her 38 years of service*

BELOW: *A rural home in which Dr. Beers visited a pneumonia patient*



that has been licensed for that purpose by the government. Up to the present time, this group has not been able to build a building or to secure a license. So they are meeting in a private house. The attendance has so increased that the people have been compelled to enlarge the man's house so that it may hold all who wish to come. Joel Buzo, the pastor of this church, is a graduate of the Spanish-American Baptist Seminary at Los Angeles. He and his wife are showing a most devoted spirit in the quietness with which they are accepting the necessity of living under almost impossible conditions and of working under tremendous handicaps. This church has a great future.

Dr. C. D. Dawson and Dr. F. L. Meadows of the mission hospital in Puebla, are constantly encouraging and helping the colporters in reaching into Indian villages and starting churches there. I drove through country where there was no sign of a road. The missionary seemed to know where to go, but a stranger could not see why he should go one way rather than another. Some of the Christian groups meet in mud houses with dirt floors. Others are housed in homes that are a little more substantial. All of the houses in these villages, however, seem to a stranger decidedly small, crude and bare.

One of these churches is largely the result of the efforts of a blind man. When he was a sergeant in the army he lost his sight through a wound received in battle. He now lives in this village and has learned his way around in spite of hills, rocks and all manner of obstructions so

that he can walk through the entire village without a guide. He carries a Testament which he thrusts into the hands of any person he may find at home, asking them to read certain passages to him and discussing with them what these passages may mean. In this way he has led many to Christ and has brought others to the services interested if not yet convinced. It is said that years ago this blind man had a friend who was also a sergeant in his company. Today the fellow sergeant is President Cardenas of Mexico. When men appear before the Master in their true worth and significance, the common judgments of mankind will likely be revised.

The rise of native leadership is one of the cheering facts in the Mexican scene. Joel and Enrique Buzo both graduated from our Spanish-American Seminary last May and went back to Mexico for work there. Miss Elena Almanza, daughter of one of our Mexican Baptist ministers in California, is a well trained technician and is working in the hospital in Puebla. Dr. Treviño, a third generation Christian, will graduate from the medical school at the end of the present year. It is hoped that he may receive further training and may become a member of the staff in the mission hospital. The general missionary in charge of all of the work in Mexico is Reverend Ernesto Barocio, a Mexican of unusual ability and excellent training.

Donato Ramirez and his bride are another young couple who point the way that Mexican Christian work is going in Mexico. Mr. Ramirez' parents moved to the United States when

he was a young boy. They lived in Kansas City, Kansas, and came in contact with the pastor of the Mexican Baptist Church there. The boy showed such promise in school that friends made it possible for him to go to William Jewell College. From there he went to Colgate-Rochester Divinity School, completing his course two years ago. He had come to the United States so young that his knowledge of Spanish is very limited while his use of English is almost perfect. On this account, the Divinity School provided him with a fellowship to study Spanish in the University of Mexico. After all of this preparation, he expressed a desire to spend the early years of his life in one of the most difficult and needy fields of his country. Accordingly he was sent to Tierra Blanca, a crude, rough, railroad town, without advantages. With the exception of a very small area in the center of the town, the streets are unpaved. There are no sidewalks. Murder is common. Culture is unknown. Here Mr. Ramirez began his work and started a church. On March 26, 1939, he married a young Mexican nurse, a graduate of the school in Puebla conducted by the Woman's Society and of our nurses' training school. The director of the hospital stated that she is one of the best nurses they have ever had. Here in Tierra Blanca these two young people, with their culture and ability, have rallied round them a splendid group of people who have had few privileges but whose devotion to their missionary proves their spiritual appreciation. Throughout their lives Mr. and Mrs. Ramirez are destined for strong leadership in Mexico.

This story brings out the fact that home mission work in the United States had a strong bearing on the progress of evangelical work in the country from which people come here. Four of the pastors in Mexico besides Mr. Ramirez were converted and trained in the United States: Joel Buzo at Vera Cruz, Enrique Buzo at Topachula, Porfirio Garcia at Monterrey and Roberto Gonzalez at Puebla. All of these are graduates of our Spanish-American Baptist Seminary at Los Angeles. All of these men are Mexican-born and therefore are permitted by their government to return to their country. Each has chosen to go back to his own people and the land of his birth as a missionary.

Another effect of home mission work in the United States on Mexico is illustrated by the new church started at Vera Cruz. Some years ago Mr. and Mrs. Santa Ana went from Mexico to New Orleans and they came into contact with Baptist people and were converted. They took an active part in the life of the Baptist church there and took such training in Sunday school work as is available for laymen. Later they returned to Vera Cruz and became the active center of the movement which has resulted in the group of believers in that city. This group worships in the home of Mr. and Mrs. Santa Ana. On the wall of the home hangs a Teacher Training Certificate which Mrs. Santa Ana won in New Orleans and of which she is very proud.

These results in Mexico of home mission work in the United States only illustrate the results that have taken place in many lands. The foreign speaking people who are converted

The Cathedral in Mexico City as viewed by night from the Palace of the President across the Plaza. Work was started in 1573 and completed in 1688



In the chapel on the right, built in 1525 of stones from an ancient Aztec Temple, the priests are said to have hidden a chalice worth as much as \$300,000

often go back to their homeland and start evangelical work there. Much of it is done in an informal way that makes it impossible to write the total story.

The Mexican churches are not waiting for all of the mission work to be done for them. They have organized themselves as a Mexican Baptist Convention and have embarked upon a home mission enterprise of their own. This Convention includes all of the Baptist churches in Mexico, those fostered by the Southern Baptist Convention as well as our own. Some ten pastors and colporters are supported by this Convention. The amount of money which they are able to contribute is not large, but the spirit of devotion with which they are undertaking to support their own missionaries and evangelize their own country proves the reality of their own experience of Christ and devotion to Him.

There is also an interdenominational organization under the leadership of Professor G. Baez Camargo, who was a delegate to the World Missionary Conference at Madras. This organization conducts camps for young people, using them as a splendid means of training for religious leadership. It produces literature presenting the Christian message in a way that will

appeal to the intellectual group that is being cultivated so aggressively by anti-religious forces. Sometimes these books are translations of those written in other countries. Sometimes they are written by Mexicans. They are printed in a very inexpensive form so that it is possible to distribute them widely. They are so effective in presenting the Christian cause as against the claims of atheism that many times Roman Catholics have bought them to use for this purpose because they themselves have produced nothing as effective. This organization also carries on other coöperative enterprises.

I returned from my visit to Mexico cheered, challenged and humbled. I am cheered because the gospel is making such gratifying progress. I am challenged because the doors of opportunity are open wide on every side. We could greatly enlarge our work and do far more in evangelizing that land if we had the resources with which to place in the field the workers that are available. I am humbled because I stood in the presence of so many people who have served our Lord at a cost which few of us in this country have ever been called upon to pay and who did it with a joy in their service that puts to shame all our excuses for our own limited achievement.



Young Men's Morals on Kodiak Island

Plans of the United States Government for the development of a naval air base on Kodiak Island will soon present an interesting opportunity and a challenge to Northern Baptists

By FRANK E. MCCONAGHY

THE establishment of a United States naval air base at Kodiak, Alaska, is to be rushed to completion as quickly as the physical conditions and the Alaska climate will permit. Contracts have been awarded and material is already commencing to arrive. Contractors are now employing men as rapidly as the availability of labor and material will permit. A flood-lighting system is being installed on the project to enable the contractors to carry on the work day and night by working three shifts a day. By January 1, 1940, it was planned to have 800 men stead-

ily employed on the project. The estimated time required for completion is three years.

The navy reserve, where this development is taking place, is five miles distant from the town by a road already built, although the reserved area extends almost to the town limits of Kodiak. In addition to the navy development now under way, the U. S. Coast Guard also has an appropriation for an air station with facilities for six airplanes, hangars, barracks, shops, and officers' quarters, together with facilities for basing a large cutter permanently at Kodiak. The Coast Guard establishment will be made on the naval reserve in close proximity to the navy station. A total

Snug, well protected and ideally adaptable as an air base is the fine harbor of Kodiak

Baptists are presented with a new missionary opportunity at Kodiak air base



of \$11,000,000 has been appropriated for these two developments.

The protection of these establishments will, of course, become the responsibility of the Army. This will involve the placement of fortifications at strategic points, building of a system of roads, construction of barracks, magazines, and officers' quarters. Definite plans for this have not yet been developed, nor has any specific appropriation been made; but it is probable that this will involve a further expenditure of \$5,000,000.

The strategic situation in the development of this naval station is of vital importance. It answers all requirements in naval strategy. The physical conditions are pronounced ideal. Hence plans for future expansion include a submarine station and harbor facilities for capital ships. Permanent personnel is calculated at 1,000 men and officers for the navy air station and 500 for the Coast Guard. Further development will require augmentation of the personnel, with the Army establishment a considerable factor in this increase.

The U. S. Navy plans ample funds for the establishment of recreational facilities for enlisted men and officers. However, there will probably be 200 men daily on "liberty," and it is safe to say that the tendency will be for a large majority of "liberty" men to seek entertainment away from the base. Kodiak must be prepared to provide entertainment for at least 150 men daily. Kodiak now has had a population of about 1,000 people. Each vessel arriving brings newcomers seeking employment or busi-

ness opportunity. Eventually the community will have a permanent population of possibly 3,500.

No recreational facilities are now available. As usually occurs under such conditions, places have been established where liquor is sold and where other temptations are offered to the young men stationed at Kodiak. Through the office of the U. S. Marshall the Government is taking steps to curb vice as far as possible. This duty is in charge of a highly efficient and conscientious deputy. Nevertheless, without good, clean entertainment, the moral pitfalls are apt to have a decidedly bad effect on a good many young men residing at Kodiak as well as to those yet to come.

Thus Kodiak offers an exceptionally profitable field for churches and the Y.M.C.A. to establish places where clean entertainment might be had. With all the activity now going on, it is time for a pastor to be at work in Kodiak. Moreover, a suitable building is needed to carry on this work. The present church building is both too small and not suited for the increased work to be done, unless American Baptists are going to limit their missionary work just to the natives. I hardly think they will do this, for I have faith that Baptists include both whites and natives in their concern to spread the gospel in Alaska. Therefore let us plan accordingly for the increased task before us. The plans of the Government make it imperative that American Baptists become more deeply interested in the work of the Kodiak Baptist Mission and in the new opportunity before the church at Kodiak.

Abraham Lincoln's Missionary Certificate

The story of a long and diligent search for a missing record

By ANNA ONSTOTT



DR. FREDERICK BROWN HARRIS, pastor of the Foundry Methodist Church, Washington, D. C., told me that many years ago, when Bishop Mathew Simpson had preached a missionary sermon in old Foundry Church, President Abraham Lincoln was in the audi-

ence. Someone suggested that \$150 be raised to make him a life member of the missionary society, and \$20 was quickly subscribed. Thereupon Mr. Lincoln rose to his feet. Stretching out his long arms, he said, "Bishop, this is the first time I was ever put on the block. Here is my money, take me down." In telling me the incident Dr. Harris added, "I would like to have this verified for we do not find either the date or the amount he contributed on our records."

So I proceeded to investigate. My first inquiry was made of the missionary society in New York City. But no one there could give the answer. I then consulted Dr. James R. Foy, librarian of the Methodist Historical Society. He told me that he remembered having seen a reproduction of the Lincoln Certificate in *The Christian Advocate*. Miss Hattie Hughes and I found it in the paper dated May 27, 1915. Here was the proof that Abraham Lincoln, by the payment of \$150, was a life member of the missionary society. In a footnote was this interesting item:

Mrs. George F. Sands, of Cincinnati, has an unusual bit of Lincolniana in the form of the Certificate of Life Membership in the Missionary Society issued to President Abraham Lincoln. The document is here reproduced by courtesy of *The Western Christian Advocate*.

This gave me a new clue and I wrote Dr. Orien W. Fifer, of *The Advocate*, at Cincinnati. His efforts were rewarded by finding the electrotype used in 1915, but he could find no trace of the owner of the certificate. In *The Advocate* of October 21, 1937, he asked for information concerning the lost Lincoln Certificate.

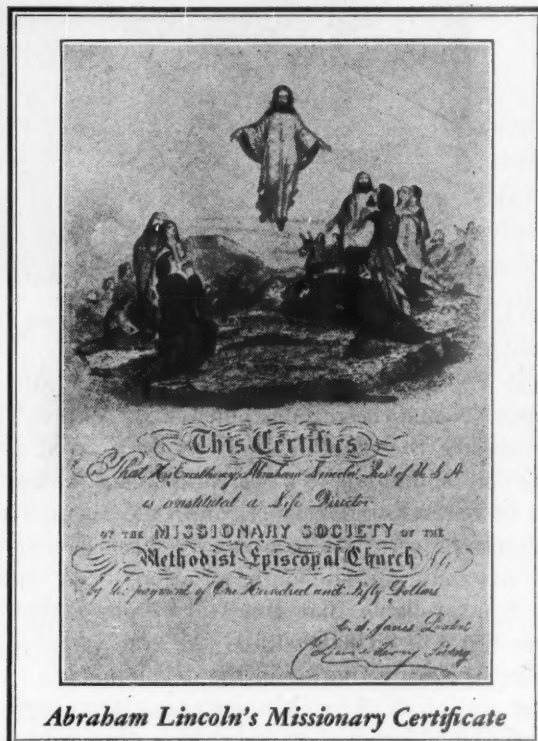
On October 27, Mr. William Townsend, of Lexington, Ky., replied that he was the owner of the certificate. He also indicated that Abraham Lincoln had been both a life member and a life director of the

missionary society. The yearly report should reveal the missing dates. So a search was made in the library of the missionary society, which revealed the following:

1861, President Abraham Lincoln, Life Member, \$20.

1863, Life Director—Abraham Lincoln, \$150.

—MRS. ABRAHAM LINCOLN.



Abraham Lincoln's Missionary Certificate

In the yearly report of 1864, following the General Conference of the Methodist Episcopal Church in that year, we no longer find the title "Life Director," but both Mr. and Mrs. Lincoln are now listed under the new title, "Life Manager," which appeared each year until 1882.

I went to Lexington, Ky., and examined the original Lincoln Certificate. Having with me a facsimile of the print in *The Christian Advocate*, I compared this with the original in the possession of Mr. Townsend. He and I agreed that the cut was made from the original.

Thus we have proof of the closest link in the religious life of Abraham Lincoln with any church.

By courtesy of *The Methodist Christian Advocate* and Mrs. Anna Onstott.



FACTS AND FOLKS

From remote West China comes this comment on American financial and economic participation in Japan's war in China. "Despite the general knowledge that America continues to supply the sinews of war to Japan," writes Dr. C. E. Tompkins of the mission hospital in Chengtu, "the Chinese have shown remarkable tolerance to us and to our country. We are nevertheless chagrined beyond words that the Christian forces of America have not made greater protest. It has been a great inspiration to us to hear our Chinese Christians pray in a charitable spirit. We have not once sensed a spirit of intense hatred toward their enemy. They have set an example to us!"

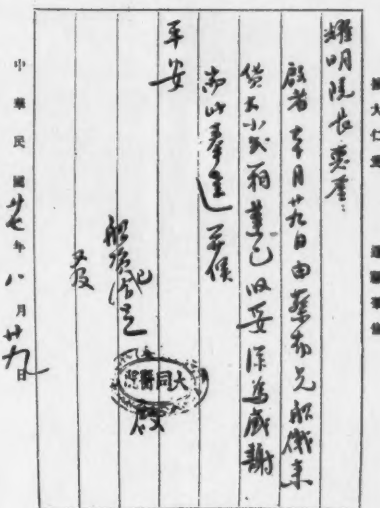
At this year's *Annual Week of Prayer* observance in Virginia Union University (Negro) in Richmond, Va., one of the colleges sponsored by the Board of Education, the special services were conducted by Dr. Benjamin E. Mays, Dean of the School of Religion at Howard University (Negro) in Washington, D. C. The entire series of services was built on three topics, "I Believe in God," "I Believe in Man," and "I Believe in Prayer." Numerous personal interviews as well as informal discussion periods supplemented the regular chapel services.

Returning to India after completing her studies in the United States which brought her the degree of Master of Arts, Miss Vashapogu Gulbhanu, Headmistress of the Preston Institute at Jangoan, was asked to comment on America. She made this interesting observation, "I marvel that people can keep up the pace they do over there. America must learn to take

News brevities reported from all over the world

time for meditation." Her comment on church conditions was equally pertinent. "There are so many churches in each village, but alas, so many empty pews in each church. If only some of the churches could be sent out to India!"

賤用院醫同大婆河頭汕



You probably cannot read the Chinese letter reproduced on this page but it is, nevertheless, addressed indirectly to you, that is, if you helped contribute to White Cross Christmas shipments a year ago. The letter was received by Dr. Clara D. Leach, at the Woman's Hospital in Kityang and was written by the Chinese doctor, Moses Chang, at the hospital in Hopo to which Dr. Leach had sent part of the White Cross supplies. He thanks Dr. Leach heartily for "a large box and a small box of supplies which the boatman brought on the 29th of this month."

The wholesome Christian emphasis in a denominational college is well illustrated in statistics showing religious affiliation

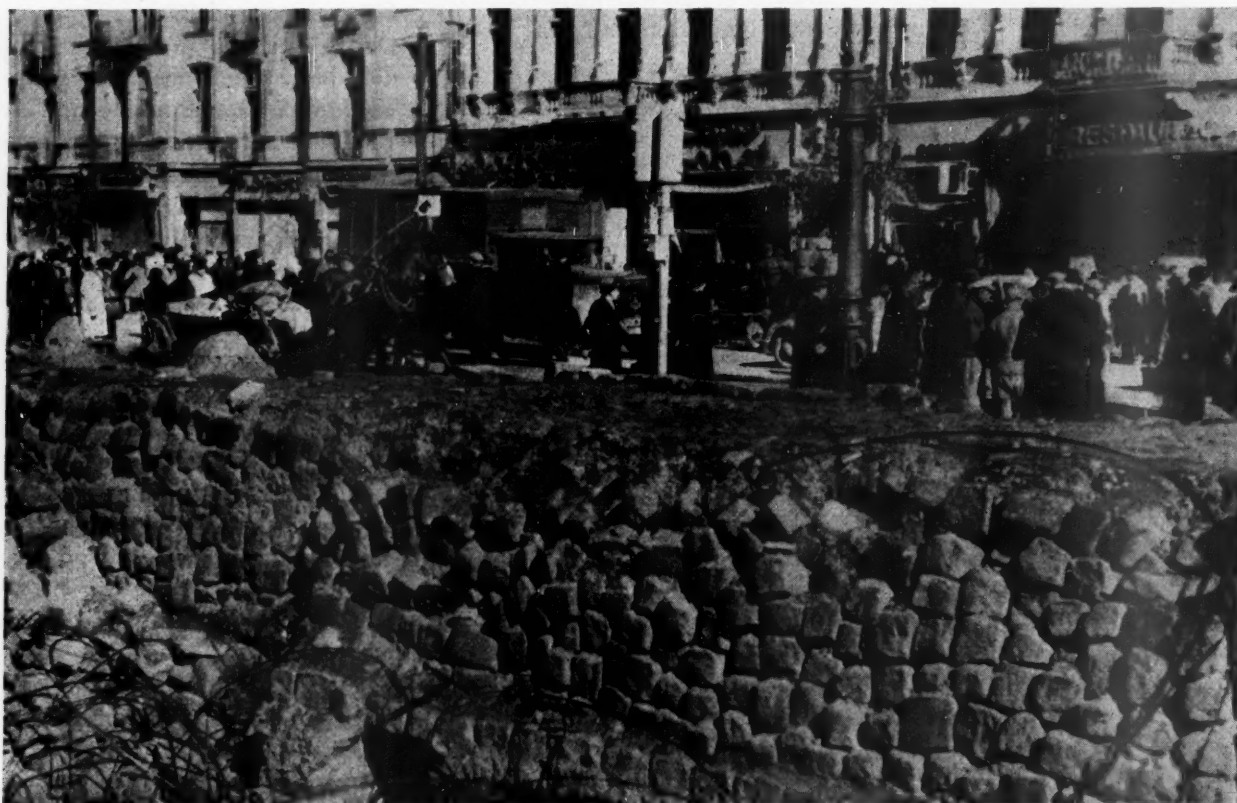
in this year's enrolment at Franklin College. It includes 126 Baptists, 66 Methodists, 48 Disciples, 40 Presbyterians, 16 Lutherans, 11 Congregationalists, and 11 Roman Catholics. Other denominations represented by smaller numbers of students include Episcopal, Christian Science, United Brethren, Evangelical, and Pilgrim Holiness. Only 11 students in the entire student body admit no church membership or church preference. It would be interesting to compare these figures with similar religious affiliation totals in the enrolment of state or private universities. Here is one more argument why the denominational college is so important.

This year's incoming class at the Ramapatnam Theological Baptist Seminary in South India totals 36 students, an unusually large enrolment. Offsetting that, however, is the fact that no class will be graduated this year. Two years ago, because of reduced gifts from American Baptists, not enough funds were available for the Seminary to admit an entering class. With no class admitted then, no class is to be graduated now. Thus the vicious circle of diminishing missionary contributions operates. The Seminary still needs a more adequate library, for most students have had inadequate pre-seminary training. However, they do receive thorough instruction in the Bible. "There is tremendous need on our fields in India for workers who know the word of God," writes Rev. W. C. Thomas, "and who have a personal experience of the Lord." A new member on the faculty is Rev. Josiah Romanjulu, a Telugu Christian who studied at Eastern Theological Seminary in 1929-1930.

A timely and informing article about what is happening to European Baptists in the lands involved in the present war

Europe's War and Europe's Baptists

By W. O. LEWIS



Wide World Photos

Barricades of earth and stones in one of Warsaw's main streets during last September's vain effort to prevent the city's capture. Every window along the street is shattered. This picture was passed by the German censor

NOTE:—Dr. W. O. Lewis, following his election as General Secretary of the Baptist World Alliance at the World Congress in Atlanta last July, had planned to establish his headquarters in London in October. He is still in the United States as the State Department at Washington

holds his passport and endless red tape is necessary to secure visas now for travel in Europe. In the meantime he has been touring the United States, informing American Baptists, North and South, of the needs of Europe and of the probability of a great relief effort after the war.—ED.

CONDITIONS are changing so rapidly in Europe that by the time this article appears in *MISSIONS*, what is here written may be out of date. It will be impossible to set forth in one article *what the war has done to the hearts and*

minds of European Baptists. We must use our imagination as we think of the facts that are known. In general it may be said that all of the new work which Northern Baptists undertook, under the plan worked out in the historic

London Conference that was called in 1920 to plan the missionary reconstruction after the World War, is either in jeopardy or has been given such a setback that it will require years to bring it up to where it was when the present war began on September 1, 1939. In some cases our worst fears have been realized.

Let us start with France. During the last 20 years the French Baptists have made heroic efforts to achieve self-support. By grouping churches and by placing heavier burdens on the workers than they should have been called on to bear, a point was reached where French Baptists themselves were able to pay the inadequate salaries which their pastors received. And they had organized a home mission agency of their own and had begun mission work in an important district in France. They were also contributing a substantial part of the salary of a French Baptist missionary serving in the French mandated territory of the Cameroons on the West Coast of Africa. The Baptist mission there was begun years ago by British Baptists. It was transferred to the Baptists of Germany after the region had become a German colony. Since the world war the field has been managed by the Paris Missionary Society. This society, though a union society, has maintained the Baptist character of the work.

France does not exempt clergymen from military service. When the new war began, every able-bodied Baptist pastor was summoned into the army. And all male members of the churches who were of military age joined their regiments. Even the French Baptist missionary in Africa had to enrol in the French Colonial Army. Today the French Baptist churches are being maintained by a few old men and the women. Moreover the small pay which the French

Government allows for married soldiers must be supplemented. It is difficult to collect this money from the churches. Furthermore, French Baptists have had a generous share in the work done among the many European refugees on French soil. Now many of the male refugees from Germany are in French concentration camps and the wives and children of these poor men are in great distress. French Baptists urgently need financial help not only to maintain their own churches and pastors in the army but also to sustain their ministry among refugees. Many men in the refugee camps, who before the war would never have attended a religious service, are now glad to hear the gospel message when preached to them in their own language.

Reports indicate that Baptist work has not been interfered with in Germany. Our German brethren have been in friendly contact with the Baptists in the areas which Germany has invaded and have tried to be helpful. However, the war has greatly increased the difficulties which the Baptists of Germany in recent years experienced in carrying on missionary work in the British mandated area in the Cameroons. So far as is known German missionaries have not been interned. But it is not possible to get enough money out of Germany to keep the work going. It would be a great pity if this work should have to be given up. Concerning this a note from President J. H. Rushbrooke reports that Rev. Helmut Simoleit, a German Baptist missionary, is given all freedom to carry on his work and the Government is rendering all the assistance it can. He expresses high appreciation of the kindness of the British Resident. Such news confirms the general report regarding the attitude of the British Administrators to

The campus of the German Baptist Theological Seminary at Hamburg. At the left is the dormitory. In the center is the chapel and at the right the classroom building and the library



The center and left buildings replaced the old building that was razed to allow space for one of the new auto highways. Beneath the chapel is a bomb proof shelter for air raids

mission work. The only trouble, Mr. Simoleit adds, is shortage of funds. This has compelled the closing of at least one school. He hopes that assistance may be forthcoming from other lands. Readers will be interested to know that the Rev. Helmut Simoleit is the son of the well-known Dr. F. W. Simoleit, long a Vice-President of the Baptist World Alliance.

The Baptist movement in what was Czechoslovakia is now greatly handicapped. Slovakia is cut off from Moravia and Bohemia. With the backing of Germany a Roman Catholic Slovak party has governed this part of the country since the autumn of 1938. Baptist and all other Protestant work has suffered. The Baptist Theological Seminary in Prague is closed. The work in Moravia and Bohemia, though it has suffered less than in Slovakia, is greatly hindered. And it may be assumed that the Baptists of the territory which Germany now controls as a "protectorate" will sustain a relation to the government similar to that of Baptists in Germany proper, except so far as they are exposed to political suspicion as Czechoslovaks.

The situation in the Baltic States is far from clear. Normal work in Finland, where British Baptists have been aiding the Finnish Baptists, is now impossible. Estonia, Latvia and Lithuania, where both British and American Baptists have cooperated with the national unions of the country, are now "protectorates" of Russia. The Russians claim they have only "leased"



New Baptist church in Vikyrovce in what was once Czechoslovakia. The town is now Weichersdorf, following its transfer to Germany. Most of the inhabitants are Czechs and the church membership is largely Czech

a few islands for naval bases and a few square miles of territory for army camps to enable them to protect these little states from possible enemies! They have promised to respect their autonomy. If they keep their promises, Baptists may be able to continue with their work. Fortunately the Baptist seminaries in Tallinn, Estonia, and in Riga, Latvia, are still open.

Naturally the Baptists in the Baltic States are uneasy, worried and anxious. A recent letter which I received from one of our fine young leaders, whose name I will not mention, helps us to appreciate their fears. "Naturally our Baptist ministers," he writes, "are wondering what we shall do if the extreme case should come. We have no information as to what has happened to the workers in Poland. Rumors say that they have been exiled. The same fate may await our men here. I personally have decided to share the fate of my people. I know that it may be a question of life and death. I believe God is more interested in my faithfulness than in my long life. I have been calm through all these days, yet cannot help feeling sorry for my wife and children. It is enough to break the hearts of Christian men and women to think that their children may be brought up as atheistic communists. God knows how it will all end; but I shall do my duty."

There is no space here for any extended history. Yet it needs to be remembered that the Baptist movement in these lands is still young. Thus on February 11, 1884, a German Baptist pastor from Russia first performed the New Testament rite of immersion at Hapsal, Estonia, and baptized nine persons. The next day in freezing weather and water, 15 more were baptized. There was a violent outcry against the Baptists. Lutheran pastors, Russian Orthodox priests, and civil authorities all joined in attacking them. A riot broke out and shots were fired at the converts, but they escaped unhurt, to celebrate the Lord's Supper. Since Estonia became a free state in 1918 the Baptist movement here has gained strength and high hopes are centered in the seminary at Tallinn, which, with the support of American, British and Canadian Baptists, was opened in 1922.

Another sad and serious aspect of current events in the Baltic States is the forced transfer

of Germans under orders from their government, from Estonia and Latvia back into Germany. Presumably they are being settled in the territory seized from Poland so as to have it occupied by a thoroughly German population. Presumably also this migration back to Germany is in accord with the demand from Russia. So the German Baptist church in Riga, Latvia is now practically empty. Almost all of its members have left Latvia and have returned to Germany.

We know something of what has occurred in Poland. It will be remembered that the older group of Baptists in Poland was the German-speaking Union with about 7,000 members. At the close of the World War, the work among the Slavs of Poland (Poles, Ukrainians, Russians and Czechs) was very weak. In recent years, however, it has grown so rapidly that the Slav Baptists have about caught up with the German-speaking Baptists. It should not be forgotten that in many cases the ancestors of these German-speaking people came to Poland generations ago. Some of them were among the most patriotic citizens of Poland. Both the German-speaking and the Slavic Baptists have suffered great losses.

At the outbreak of the new war and the German invasion of Poland, the vilest in human nature came to the surface. Fear and suspicion drove men to do things they would not have done if they could have known the truth. In various places the Poles attacked people with German names, or people who spoke German, and even Poles who knew no German but were suspected of being friendly to Germany. The janitor of a German speaking Polish Baptist church in western Poland was killed. In other places some of the most valuable members of such churches were murdered by mobs. During the prolonged aerial bombardment of Warsaw, a bomb hit the German-speaking church. It destroyed the building, wounded the pastor and his wife, and killed his 17-year old son. Six German-speaking churches are in the section of Poland that has been absorbed by Russia. These churches had 1,737 members and represent a loss of 20% of the total German membership.

But the transfer of eastern Poland to Russia has affected our Slavic churches far more than

the German-speaking churches as most of the Slavic work was in that section of Poland. The economic life of the country was upset. Many Poles were transferred from western Poland to eastern Poland to make room for Germans being brought in from the Baltic States and elsewhere. Most of these Poles who were thus uprooted were unable to take any property with them. The cost of living is rising steadily. Before the winter is over many will die from undernourishment.

At first the Russians allowed the Poles to carry on about as before the occupation. They sought to win the Poles by humane treatment. The Russian army was less conspicuous in the Russian area than the German army in the German area. The Russians even sought to organize a Polish Red Army. And Jews have suffered far less in Russian Poland. Ukrainians in Lemberg whom Poles had imprisoned were released. Russians are not more humane than Germans, but they are Slavs and Poles are Slavs and the Soviets hoped to win the Poles so as to avoid the need of bloodshed. Latest reports, however, indicate the Russians are growing more strict and ruthless.

By the new arrangement, 79 Baptist churches with 6,466 members were separated from the Slavic Baptist Union of Poland. This represents 83% of our Slavic work. Dr. W. H. Bowler visited many of these churches on his memorable tour in 1934. (*See MISSIONS, December, 1934, pages 586-590.*) As late as November nearly all of our Baptist meeting places were still



A group of pastors in Eastern Poland. For obvious reasons their names are not divulged. What will be their ultimate fate and the fate of the churches, with Russia now holding the area, is unknown

open. In a few cases, the Soviets threatened to confiscate Baptist churches and chapels even as they had confiscated the Orthodox and Roman Catholic churches. Baptist places of worship were compelled to register with the Russian authorities. Here and there soldiers of the Red Army have gotten into touch secretly with the Baptists and have seemed glad to have fellowship with our brethren.

The Slavic Baptists had an old people's home and an orphans' home in eastern Poland. Every effort has been made to keep these institutions alive. The farmers living near the orphans' home, although in great distress themselves, are bringing in enough food to feed the orphans. When the last reports from our leaders in Poland reached the outside world, the Soviets had not interfered with these two institutions. How long will this relative freedom last? The Soviets say not long. A goodly number of our pastors have stayed in Soviet territory though they could have gotten away. All honor to these brave shepherds who have refused to abandon their flocks.

Late in November news came through Geneva that the Russians had begun to apply the same restrictions to religion in eastern Poland that exist in the rest of Russia. Atheistic societies are being founded, churches and church property confiscated, the concordat with the Vatican was suspended, and people who had been imprisoned for blasphemy were released. Whether these rules were applied to Baptists, we do not yet

know. But our brethren are in danger. It is possible that by the time these lines are in print, some of our workers will be in prison, or in concentration camps, or in exile.

The outbreak of the war has prevented nearly a dozen of the European delegates who came to Atlanta to attend the Baptist World Alliance meeting, from returning to their homes. Some of them have not heard from their wives and children since September. Friends in America are helping to make it possible for them to stay in America and are also helping them to engage in missionary and preaching service while here.

What is our duty toward our brethren in Europe in the countries now at war? We need the wisdom of God to help us to answer this question. Perhaps we can learn something from our own history.

It should not be forgotten that as soon as possible after the world war, Dr. J. H. Rushbrooke and the late Dr. Charles A. Brooks made an extended journey around Europe (See *MISSIONS*, November, 1920, pages 484-586), to study the needs of our people. As a result a relief program was worked out at the London Conference in 1920 that saved the lives of thousands of our people and what was equally important saved many of them from despair. We filled a "Ship of Fellowship" with relief supplies which the present Editor of *MISSIONS* distributed in nine countries in central and north-eastern Europe. A year later we decided to "Rush a Ship to Russia" with clothing for

Typical church and congregation in the section of Poland that was taken by Russia, following the German conquest of Poland last September



Dr. W. H. Bowler visited this church and others on his tour of this region in 1934. Nearly 80 Baptist churches and 6,500 members are now in Russia

30,000 people which the writer distributed mainly in southern Russia. It may be our duty to do something similar at the close of this war.

And we should not forget that our leaders from America, from Britain, and from the Continent sat down together at that same conference in London in 1920 to study the new possibilities for Baptist work in eastern Europe. Then the plan was worked out that has been

followed ever since. At a meeting of the executive committee of the Baptist World Alliance in Atlanta the suggestion was made that the plans of 1920 should be studied anew. We shall need to confer as to opportunities and duties at the end of this war.

When the new opportunity comes, and peace is restored, may our people have the wisdom, courage and generosity to meet its challenge.

NO MORATORIUM FOR CHRISTIANITY

*The annual message and appeal for the observance of
Baptist World Alliance Sunday, on February 4, 1940*

NOTE.—Owing to delay in the receipt of mail from Europe, occasioned by war conditions, this message did not reach New York in time for publication in the January issue. It is therefore published in this issue, somewhat abbreviated, in the hope that many pastors will be prompted even at this late date to observe Baptist World Alliance Sunday.—Ed.

TO ALL BAPTIST CHURCHES THROUGHOUT THE EARTH:

WE CALL you once more to observe *Baptist World Alliance Sunday*, as a day of thanksgiving, intercession and witness.

Who can forget that the Atlanta Congress took place only six months ago? That vast gathering was not only the greatest in our history, perhaps in the history of any evangelical communion, but in many respects the richest in moral and spiritual insight. We were moved by the Holy Spirit to confront and condemn gigantic evils—war, injustice, persecution, race-prejudice, national greed. Above all, we were stirred to reaffirm that only new men can shape a new and free world. Our mood was positive. We proclaimed in Jesus Christ the deliverance for the individual and for society. That we were moved to do this a few weeks before the fierce outbreak of evil that now shrieks against our faith: is this not a reason for joy and thanksgiving?

By observing Baptist World Alliance Sunday in time of war, we shall assert our unshakable conviction of the abiding, uninterrupted and decisive significance of our holy faith. We utterly reject the idea of a "moratorium for Christianity." But we know that the everlasting reality is God, Who has made of

one all nations of men for fellowship with Himself. We know that there is a genuine and indestructible unity which includes all who are truly "children of God by faith in Jesus Christ." Nothing on earth can touch that. When and where the challenge is fiercest, there and then we accept it. So we keep Alliance Sunday even during war.

In doing so we shall offer a testimony which the whole world needs. We believe that the near future will demand of Baptists that they set forth with something of the zeal of former days their distinctive message. It emphasizes personal faith. It presupposes personal freedom, the worth of the individual soul, a New Testament teaching sorely needed in view of the present-day emphasis on the all-importance of society and organization. The church is in our thought the free fraternal unity of those who are free men in Christ, a simple conception deeply needed to correct an age that stresses authority resident in institutions, whether churches or totalitarian states.

Let us highly resolve, therefore, to stand for the gospel and freedom. Let us pray for the speedy coming of a just and enduring peace. However dreadful war may be, it cannot check the Kingdom that is without frontiers and without end.

As we gather together in such a mood, Baptist World Alliance Sunday will not only renew our sense of spiritual union with our fellow-Baptists; it will also deepen our sense of trusteeship on behalf of the whole world. For all our fellow-Christians we shall offer thanks and prayer to their God and ours. For all men and women and children for whom Christ died we shall intercede, that the vision with which the Atlanta Congress closed may find fulfilment.

J. H. RUSHBROOKE, *President.*

W. O. LEWIS, *General Secretary.*

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents



The impressive ceremony in Iloilo, Philippine Islands, in which 18 nurses received their coveted caps

Capping the Nurses

The impressive ceremony when probationers in the Training School at the Mission Hospital in Iloilo, Philippine Islands, take the Florence Nightingale vow as student nurses

HAVE you ever been to a capping ceremony? Last night was my first, and I suppose that is one reason why it seemed so impressive. The place was the Baptist Mission Hospital in Iloilo, Philippine Islands. Those capped were the 18 probationers who have been studying six months. This is all the school can accommodate, although it needs more and could find work for more.

Just as the clock struck the hour of eight, Miss Flora G. Ernst and her staff took their places at one side of the beautiful hospital lobby, and the ceremony was under way. As the pianist played, the

By J. H. COVELL

candidates marched in, each one accompanied by a senior nurse carrying a lighted candle so as to pass on the light to the new nurse. Pair by pair and with real dignity they proceeded. One by one the caps were pinned on, whereupon the new nurses lined up on one side and their sponsors on the other.

Having lit all the candles, the lights were turned out and the candidates sang the Florence Nightingale vow set to music. Following that they repeated a similar pledge, led by one of the faculty of the training school. Next Dr. Henry

Waters, the director, spoke in his simple, impressive way of the seriousness of their future work and the privilege of such service. He asked the older nurses to help the initiates. No one present will forget the ceremony. In the lives of the nurses it will serve as an inspiration for years to come.

The audience was composed of friends of the girls and the institution. What we thought of again and again was the contrast between these trained student nurses and the great mass of untrained homemakers throughout the Philippine Islands, most of whom have most primitive ideas of sanitation and the care of the sick. A few days ago a big clump of bamboo trees just off the campus of Central Philippine College, near enough to shade the back of one of the missionary houses, was cut down because a

"doctor," called to treat a young woman who lay ill in the nearby home, had said that there must be an evil spirit in those trees!

It is a long fight to overcome superstition, ignorance and disease; but the sight of these devoted

young women who have given their lives to the noble profession of preventing and treating bodily ills, and of demonstrating the spirit and character of the Great Physician, in comforting the suffering, was a most encouraging experience.

Another Finished Task in Church Invigoration

Church Invigorator Earle D. Sims finished his work at Spokane, Wash., with the Lincoln Heights Baptist Church (*See MISSIONS, May, 1939, pages 276-278*), on whose walls he personally nailed 71,000 shingles. He is now in South Bend, Wash., where a similar task confronts him in the erection of a new edifice.

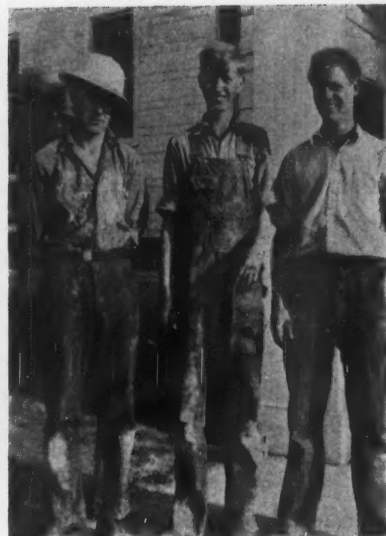
Dedication day at Spokane was most eventful. Even the Governor of the State, Clarence D. Martin, came 450 miles to give an address. Twelve ministers participated in the service. The church was crowded. People were packed in the sanc-

tuary, in class rooms, in the basement, and many sat in the yard outside where specially installed loud speakers enabled them to hear what was happening inside.

The handsome new building, cost \$12,507 complete and furnished. The Home Mission Society and the Washington Baptist Con-

UPPER CORNER: *Three church builders, Allen Waters, Amon Groves, and Edward Gruel, three high school boys who helped all summer in erecting the building*

BELOW: *The new Lincoln Heights Baptist Church at Spokane, Wash.*



vention loaned part of this. On dedication day there were still \$404 in local debts outstanding. The collection was \$324. On the following day Mr. Sims succeeded in raising the balance. Thus the church, all new and well equipped, and now with Rev. Maurice R. Hamm as its new pastor, begins life afresh with no debts to the world except what it owes to the mission boards.





Rev. and Mrs. Earle D. Sims in front of the old coal house which he transformed into a modest apartment for their temporary occupancy

One of the final pieces of construction that Mr. Sims had to do was to move the old coal house. This was not burned when the old church was destroyed by fire. He moved it to the rear of the new church. When the temporary lease expired on the cottage in which Mr. and Mrs. Sims were living, he converted the old coal house into a modest apartment.

The Home Mission Society's Church Invigorator has promised MISSIONS a story of his new work

at South Bend. It should be another achievement added to his long list of accomplishments in church invigoration.

They Removed the Baptistry and Later Restored It

Some years ago an important Baptist church in a western state (for obvious reasons name of church and state are not divulged) became involved in theological controversy. Its pastor persuaded the church to withdraw from the

Northern Baptist Convention. In protest several families thereupon withdrew from the church and joined another. Gradually the church became weak numerically and financially, was forced to reduce its pastor's salary, had frequent change of pastors, and eventually called a man who was not a Baptist. He persuaded the church to tear out its baptistry, claiming that water baptism was no longer necessary. Last summer another pastor was called who is loyal to the Baptist denomination. Under his leadership the baptistry was restored and many needed repairs were made on the church and the parsonage. At the last meeting of the Home Mission Board in New York a loan of \$800 was made to the church. Together with cash and pledges of \$800 already raised in the church, this will permit the complete financing of these improvements without incurring debt on the church property. Thus the Church Edifice Fund of the Home Mission Board has helped bring a Baptist church back into the fellowship of the Northern Baptist Convention.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

AS YOU LOVE AMERICA, do not let anything that comes out of any country in the world make you believe you can make the situation one whit better by getting into the war.—**Joseph P. Kennedy**, U. S. Ambassador to England. (*He ought to know!*—Ed.)

NOW ALL THE "ISMS" have become "wasms."—**A British Foreign Office official**, quoted in *Time and Tide*.

ALL THE GREAT POWERS IN EUROPE have been and are unjust aggressors. Not one of them is deserving of the expenditure of one American boy's life.—**Rev. Charles E. Coughlin**.

THE BEST WAY to save democracy abroad is to save it first at home.—**U. S. Senator Henrik Shipstead**.

THE REPEAL OF THE NEUTRALITY ACT OF THE UNITED STATES is a momentous event, for it reopens for the Allies the doors of the greatest storehouse of supplies in the world.—**Neville E. Chamberlain**, Prime Minister of England.

UNCLE SAM HAS A MORE WORTHY RÔLE to play in this war than to serve as a back door delivery boy bringing munitions to the warring nations of Europe.—**Rev. Ralph W. Sockman**.

MISSIONS

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Field Correspondents in Four Continents

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We Shall Not Be Slaves of Hatred or Affection



HIS year the 22nd day of February will prompt hundreds of American newspapers to refer to George Washington's farewell address, and particularly to this passage:

Europe has a set of primary interests which to us have none or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence therefore it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her policies, or the ordinary combinations and collisions of her friendships and enmities. Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice?

Prophetic words! How little different is today's world situation from that of 150 years ago. The first President was but a few years removed from the bloody French Revolution. We are but a few years removed from the bloody purges of Russia and Germany. In Washington's time France, Austria, England, and Germany were at war. They are again at war today. Russia, Germany and Austria had just partitioned Poland. That dismemberment was repeated last

September. Napoleon was on his way to become master of Europe. What European dictator does not cherish a similar dream? "Toils of ambition, rivalry," "primary interests which to us have none or a very remote relation"—how tragically true of Europe today! American disillusionment should be well nigh complete. In 1917-1918 we paid a high price for ignoring Washington's warning. We served no useful purpose by our futile attempt 20 years ago to make Europe's primary interests our concern.

Nevertheless, a second passage in the same farewell address also merits reference today. It is as often overlooked as the first is remembered. For the first President said:

Observe good faith and justice towards all nations. Cultivate peace and harmony with all. Nothing is more essential than that permanent, inveterate antipathies against particular nations and passionate attachments for others should be excluded; and that in place of them just and amicable feelings toward all should be cultivated. The nation which indulges toward another an habitual hatred or an habitual fondness, is a slave to its own animosity, or to its affection, either of which is sufficient to lead it astray from its duty and interest.

Again prophetic words! We are in danger of cultivating "inveterate antipathies against particular nations" and of developing "permanent attachments" toward others. Emotional reactions to what is happening in Asia and Europe can easily make us slaves of our hatreds or our affections. Supremely needed is friendship toward all peoples, however abhorrent may be what their governments are doing. We can accomplish nothing by taking sides in the periodic clashes of distant empires. Not in a spirit of selfish isolation, nor for our own security, but prompted by constructive good will, we should make "peace and harmony," "good faith and justice toward all nations" our one objective.

For the time will surely come when an exhausted Asia, and an impoverished, war-weary Europe, both in the death pangs of social revolution, must appeal to America for aid. In the strength of our impartiality and in the spirit of the Good Samaritan, we can then bind up wounds, heal broken hearts, feed starving multitudes, and devote our unimpaired influence in establishing a just and an enduring peace.

Mark Up Another Score For Negro Achievement

THE recent award of the Roosevelt Medal to Dr. George Washington Carver, famed Negro agricultural chemist, is another tribute to Negro capacity and potentiality. This medal was established in 1923 and is given annually to persons who have distinguished themselves in fields of service associated with the career and life interests of former President Theodore Roosevelt.

The word "distinguished" is clothed in new meaning when applied to the achievement of this Negro. In 1864 he was born of slave parents in Missouri. In infancy he lost his father. With his mother he was stolen and carried into Arkansas, where she was never heard from again. Later he was sold for a race horse and brought back to Missouri. After slavery was abolished by Lincoln's Emancipation Proclamation, he worked his way through high school and college and now holds the three degrees of Bachelor of Science, Master of Science and Doctor of Science. He is one of approximately 100 Negroes whose biographies are included in *Who's Who in America*. In agricultural chemistry he has devoted his life to experiments with the peanut and the sweet potato. Of the former he has made 285 useful products, ranging from cheese and face powder to axle grease. From the humble peanut he has also produced an oil used in the treatment of infantile paralysis. From the sweet potato he has derived 118 substances, including flour, starch, paste, ink, lard and rubber compound.

Thus another score is recorded for Negro achievement and America deserves credit for its growing recognition of Negro greatness. Unfortunately the award to Dr. Carver accentuates the color prejudice on the part of the white race. Although the whole world, whatever its race, color, class, or faith, is the beneficiary of this Negro's chemical ministry, nevertheless merely because of the color of his skin he must continue to travel in Jim Crow cars and be denied access to reputable hotels and restaurants, North and South. America gladly accepts the benefits and the blessings of his work and yet denies him social justice.

Where Is the Man To Fill This Vacancy?

THE vacancy in the office of Corresponding Secretary of the Northern Baptist Convention, occasioned by the death of Dr. Maurice A. Levy on November 30th (*See MISSIONS, January, 1940, page 28*), prompts two questions.

Where is the man to succeed him? The required qualifications are high. Dr. Levy's successor, like Dr. Levy himself, should be a man who has had a fine record in the pastorate and who has demonstrated loyalty to historic Baptist principles and support of Baptist missionary, educational and philanthropic interests. He must be an able speaker, familiar with Baptist enterprises and problems, a diplomat in reconciling conflicting city, state, sectional, and national rivalries, and a man of rare poise and superb judgment. Above all, his character and Christian convictions must transcend our theological differences with their divisive influence in denominational politics. He can be spokesman for no theological wing or section, advocate of no rightist or leftist group, because he must represent *the denomination in its entirety*. And he must be ecumenically minded. In the years ahead he will often be called upon for wise counsel as American Baptists take a larger and more worthy place in the world fellowship of all the churches of Christ. Where is such a man?

The second question is likewise important. The Convention was organized in 1907 and is now 33 years old. Is it fair to continue indefinitely the practice of expecting one church to make a substantial sacrifice by contributing gratis a large portion of the time, thought, energy, and presence of its pastor to the work of the Convention? Has the time now come when the ever expanding interests of the Northern Baptist Convention require a full time secretary, instead of an active pastor, however capable and devoted he may be, who can give to the Convention only such spare time as his busy pastorate permits? By all signs, there is no spare time in the work of the ministry today.

These questions must be faced objectively by the special committee consisting of A. J. Hudson, C. C. Tillinghast and Mrs. W. S. Abernethy. They have no easy task.

The Immeasurable and the Incalculable Become Meaningless in China's Disaster

WITH the outbreak of the war in Europe the problems in the Far East have been transferred from the front pages of the newspapers and have become of secondary news interest. And yet the war in China is waged by Japan with unrelenting purpose. "Japan should establish an immutable policy," declared General Hiroshi Oshima recently, "and go ahead enforcing it without being distracted by noises elsewhere." The resulting need of relief in China thus remains unchanged. Destitute, homeless, sick and wounded civilians are literally uncountable. In vast areas the ruin of homes, factories and industries, the killing of livestock, and the destruction of crops and supplies, has been thorough and complete. The paralysis of economic life is beyond description. The total of human want and suffering in China today is immeasurable and incalculable. Such superlative terms are now only of vocabulistic interest. They are utterly meaningless in conveying an idea of the horror and magnitude of China's disaster. For this reason it is earnestly hoped that the American people will not permit developments in Europe to cause a waning of their sympathetic interest in China. The two Baptist foreign mission boards (*see announcement facing page 65*) stress the urgent need for continued and unremitting relief efforts and are heartily endorsing the appeals of the Church Committee for China Relief. No contribution is too small. Even five dollars will relieve an immense amount of suffering. Contributions can be sent direct to the Committee's headquarters or to either of the Baptist foreign mission boards. Be sure to designate them for China relief.

Editorial ♦ Comment

♦ The war continues to upset plans for world conventions. The latest cancellation is that of the World Sunday School Association whose quadrennial convention was scheduled for 1940 in Durban, South Africa. The last Sunday School convention was held in Oslo, Norway in 1936. (*See MISSIONS, October, 1936, page 466.*) Instead of a convention an enlarged meeting of the World Council of the Sunday School Association will now be held somewhere in the western hemisphere.

♦ After a long and useful service *The Missionary Review of the World* ceased publication with its December issue. For 71 years it had occupied an influential place in interdenominational missionary journalism. Although founded as long ago as 1878, it has had only three editors, Rev. R. G. Wilder, former missionary in India, Dr. Arthur T. Pierson, and his son, Delevan L. Pierson, who now ends a career of 48 years of noteworthy editorial service. Under his editorship *The Review* was maintained on a high level of magazine quality and missionary interest. He worked indefatigably in its behalf and throughout his long service stressed continually the divine purpose of Christian missions. Constantly he challenged the church to new devotion and sacrifice in these times of waning missionary zeal. Unfortunately a steady decline in the number of subscribers during the depression years and the exhaustion of the magazine's capital funds finally compelled it to suspend publication. *The Missionary Review of the World* has ably served its time and its cause. Its departure leaves a regrettable vacancy in religious journalism. With genuine sorrow its friends and readers will feel that an old and trusted friend has taken his departure.

THE GREAT DELUSION

Number 68

WHISKEY EVADES THE SUBMARINE

WAR or no war in Europe, the American drinker must have his liquor. When the *S. S. Cameronia* recently docked in New York after a stormy voyage across the Atlantic Ocean, the newspaper report of the trip included these interesting items:

The ship was painted buff, a shade that looked orange in the early morning light. A steward said this color would mislead German submarines into thinking her a neutral ship.

The ship had a six-inch gun on her after deck and an anti-aircraft gun emplacement on the roof of the ship's hospital. The gun will be set in place when the ship returns to Glasgow.

The ship brought only 93 passengers, none of whom traveled first class. Most of them were British-born, with 24 native-born or naturalized American citizens.

The cargo included 20,000 cases of whiskey!

Men may be killed in battle, cities may be destroyed by bombs, women and children may be slaughtered, ships may be sunk by submarines or mines—but through it all the traffic in liquor must proceed serene and undisturbed.

The United States must have whiskey!

PERSONALITIES

He Asked Six Questions of the President

TRUE TO BAPTIST CONVICTIONS, Dr. Louie D. Newton, Pastor of the Druid Hills Baptist Church of Atlanta, Ga., and Associate Secretary of the Baptist World Alliance, promptly addressed an open letter to President Roosevelt when, on the day before Christmas, he announced the appointment of his personal

6. Can the President make such appointment without thereby officially representing and involving the people of the United States?

These questions were given prominent publicity in the New York City newspapers and doubtless also as an *Associated Press* despatch in other cities. Up to the time this issue of *MISSIONS* went to press, Dr. Newton had received no reply.

Right
AVERY A. SHAW
Retiring President of Denison University after 13 years of service



Below
CLARENCE W. KEMPER
Preacher of the sermon at the Northern Baptist Convention in Atlantic City



Above
LOUIE D. NEWTON
He asked six questions about President Roosevelt's envoy to the Pope



Left
KENNETH I. BROWN
Youthful incoming President of Denison University who succeeds Dr. Shaw

Ambassador to the Pope. Dr. Newton asked the President to answer the following questions:

1. Is the Ambassador's salary to be paid by the President personally or by the U. S. Government?
2. If by the government, has there been an enabling Act by Congress authorizing such payment? (It was later announced from Washington that the Ambassador to the Vatican would serve probably without salary.)
3. Is the Ambassador to go to the Vatican as a religious body or as a political entity?
4. If as a religious body, would such appointment be possible under the Constitution of the United States?
5. If as a political entity, has Congress recognized the Vatican as such?

Age Retires and Youth Arrives

THE RETIREMENT NEXT JUNE OF PRESIDENT AVERY A. SHAW of Denison University, at the automatic retiring age of 70 (he was 69 on October 2nd), brings to a close a denominational career of unusual influence and notable service. His administration of 13 years at Denison is the longest presidential term in its 108 years of history, exceeding that of Emory W. Hunt from 1901-1913 and that of Clark W. Chamberlin from 1913-1925. Prior to going to Granville, Dr. Shaw was pastor of several leading churches in Cleveland and Brooklyn. For 15 years he has been president of the Ministers and Missionaries Benefit

Board. In 1934-1935 he was President of the Northern Baptist Convention, presiding with singular skill and dignity during the long and, at times, heated discussions on social action. Last spring when he announced his intention to retire next June the trustees began at once to seek his successor. They found him in Dr. Kenneth I. Brown, youthful and brilliant President of Hiram College (a Disciple College) at Hiram, Ohio. He will succeed President Shaw at Denison's Commencement next June and will begin his service with the opening of college in September. Dr. Brown is a graduate of the University of Rochester, and of the Graduate School of Harvard University where he received both the Master of Arts and the Doctor of Philosophy degrees. He taught at Harvard for three years, and for five years at Stephens College. For the past ten years he has been President of Hiram College. His boyhood home was in Rochester, N. Y., where he joined the 2nd Baptist Church. Mrs. Brown was a member of the Lake Avenue Baptist Church.

Convention Preacher at Atlantic City

TO DR. CLARENCE W. KEMPER, since 1934 pastor of the First Baptist Church of Denver, Colorado, falls

the honor of preaching the sermon at the Atlantic City Convention next May. A native of West Virginia, a graduate of Broadus Institute, Denison University, and of the Divinity School of the University of Chicago, Dr. Kemper was ordained in 1910. This year he completes 30 years in the Baptist ministry. Former pastorates were in Chicago, Ill., Minneapolis, Minn., Lansing, Mich., Cincinnati, Ohio, and Charleston, W. Va., where he served for 11 years at the Baptist Temple before going to Denver. He has built three new churches and four new chapels, has served on numerous denominational and interdenominational committees, boards and councils, has been in frequent demand for college commencement addresses, was chairman of the Northern Baptist Convention Program Committee for the Kansas City Convention in 1931, is the author of several books, a frequent contributor to religious periodicals, editor of *The Rocky Mountain Churchman*, and a vigorous, dynamic preacher. He addressed the Los Angeles Convention last year on "The Minister as a Leader of the Church," and he delivered the keynote address, "For Such a Time as This," at the Rochester Convention in 1934. That title would not be inappropriate for a Convention sermon now.



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



Three Centuries of Advance, by KENNETH SCOTT LATOURETTE, is the third volume in the monumental series of seven which when completed will constitute *A History of the Expansion of Christianity*. (The second was reviewed in MISSIONS in November 1938, page 547, and the first volume in December 1937, page 613). The third volume covers the period from 1500 to 1800 and traces the spread of Christianity into numerous remote regions of the earth during that eventful era of geographical discovery and political conquest by the nations of Europe. North Africa and the Near East, Spanish, Portuguese, and French America, the rise of Protestantism in the American colonies, the growth of

Roman Catholic and the beginnings of Protestant foreign mis-

sions, in India, Burma, the East Indies, Japan, China, even Tibet, and of course the long record of Spanish Christianity in the Philippine Islands, all are adequately and comprehensively included. Even the spread of Russian Christianity (the Eastern Orthodox Church) to Alaska constitutes one of the book's 18 chapters. By order of the Empress Catherine II a mission of 18 priests and servitors headed by an archimandrite arrived in 1794 at Kodiak Island which today brings a new and impressive missionary challenge to Northern Baptists. (See page 82 in this issue.) There are innumerable incidents and events described in this volume of which the easy-going Christian of today needs to be reminded,

*The Big Book
of the Easter Season*

THESE SHARED HIS PASSION

By EDWIN McNEILL POTEAT
Euclid Avenue Baptist Church, Cleveland

Mary and Martha, Simon Peter, Thomas, Philip, James, John and Judas Iscariot — these played their part in the Last Week. Dr. Poteat vividly reconstructs those significant days to show clearly the types of conflict which Jesus sets up in human hearts, then and now.

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HARPER & BROTHERS

such as the persecutions in Japan, the remarkable career of Francis Xavier, Christian anti-Semitism of Poland, the issue of church and state in Spanish America. So thoroughly has Dr. Latourette covered this eventful period that the book is both a history of Christianity and a record of the spread of civilization. As in both preceding volumes, the final chapters discuss the influence of Christianity on its environment and the effect of the environment on Christianity. When it is recalled that Christianity at the close of the 15th century was a declining force, "it is one of the amazing facts of history that this apparently dying religion experienced the greatest revival it had yet known, and moulded the new Europe more effectively than it had that of the Middle Ages." And yet the close of the 18th century again saw Christianity a declining force because of political upheavals like the French Revolution and the Napoleonic Wars, the internal upheavals in Roman Catholicism, and the rise of scepticism and rationalism. Out of that period emerged another tremendous revival that continued well through the 19th century. This is to form the subject of the next three volumes in the series. The mount of factual, historical information in this book is truly prodigious. Its compilation must have required endless research and investigation. Yet the story is told in a fascinating, interesting, lucid style that holds attention throughout. (Harpers; 503 pages; \$3.50.)

• • •

Boardman of Burma, by JOSEPH C. ROBBINS, is a brief but inspiring biography of George Dana Boardman, pioneer Baptist missionary among the Karens of Burma and a colleague of Adoniram Judson. In 150 pages Dr. Robbins has succeeded in tell-

ing one of the most thrilling and extraordinary life histories in the annals of Christian missions. From student days at Colby College through further preparation at Andover Seminary, courtship and marriage, the long sailing voyage of nearly six months in a sailing vessel, the short, eventful, sacrificial service in Burma, the story unfolds and leaves with the reader an indelible impression of a man whose span of life was only 30 years and whose service on the mission field was only four years. The closing picture that Dr. Robbins so poignantly describes, of the final trek in the Burmese jungle, of the inhospitable Tavoyan who refused not only the shelter of his home to the dying, rain-drenched missionary, but also a chicken so that Mrs. Boardman might make a nourishing broth as a last repast, and his peaceful death on the deck of a little river boat, is one of the most heartbreaking tragedies in missionary history. Baptists must never forget this heroic young man who declined a sure chance of becoming president of Colby College and went instead to Burma so that he might obey the call of God. As Dr. P. H. J. Lerrigo intimates in the Foreword, Dr. Robbins has rescued "the intense but slowly fading story" of these four years in Burma. He has done it admirably and with uplift of soul to all who read it. (Judson Press; 178 pages; \$1.50.)

• • •

A Testament of Faith, by P. G. S. HORWOOD, is a scholarly and deeply spiritual treatise on religious experience. What is it? Is it genuine? Is it truly an experience? Is it simply wish fulfillment? What are some tests of its validity? These are typical of the pertinent questions raised and clearly answered. The author is thoroughly schooled in philosophy and psychology. He skillfully answers the critical pseudo-

scientists in their own words. To Freud's criticism that God is just a wish fulfillment, he replies, "Religious experience is not void of validity because it is motivated by a wish for God any more than rational experience is invalid because the wish for truth is so prominent within us." By using the arguments of those who contend that religious experience is a form of neurosis he shows the absurdity of such reasoning. His logic is faultless and his appreciation of the deep things of the spirit is wholesome and contagious. The volume furnishes a sane and scientific answer to common questions that are raised by the serious minded and the cynical, critical type of person. It will strengthen one's own faith and provide him with a source of information that will the better enable him to "give a reason for the faith" that he cherishes. (Macmillan; 215 pages; \$2.00.)

• • •

Back to Earth, by G. W. McPHERSON, is an attempt to answer the question as to whether the United States shall follow the pattern of communism, fascism, nazism, or remain democratic. Brief analyses of these new systems of government and economic order make vivid the contrast between them and the democratic way of life. Nevertheless, "democracy is not on trial for its life, but men are on trial," and if democracy is to survive in the United States or elsewhere, it must have a deeply religious basis. "A nation, like an individual," declares the author, "is only secure as it keeps step and stroke with the moral order." The author attributes most of the current failures in the democratic nations to achieve an abundant life for all and most of the evils in the totalitarian countries, to the philosophy of Darwinism that has degraded man and has undermined

(Continued on page 102)

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(Continued from page 100)
the sacredness of personality. He offers radical suggestions for the economic reconstruction of the United States, such as reduction of salaries and wages, profits, outlawry of strikes and picketing, etc., which to some readers will seem very much like the regimentation of the dictatorships which he denounces. And there will be sharp difference of opinion with his plea for American military preparedness and his astounding suggestion that the United States should annex Mexico and Central America so that the sovereignty of the United States, as a measure of security, will extend clear and undisputed to Panama. (Yonkers Book Company; 261 pages; \$2.25.)

• • •

Sherrill Blandon's Call, by ZENOBIA BIRD, shows that in this harried age there are still those who steer a noble and Christian

course through life. It is refreshing to notice that a skilled novelist does not consider it beneath her dignity to describe the career of a truly Christian girl. Sherrill is gifted with all the charms of gracious womanhood. Against the advice of pleasure loving friends, and in opposition to the urgent counsel of her mother, she heeds the divine call and enters into the place of human need. In her work she finds that for which many seek, but never obtain. (Revell; 221 pages; \$1.50.)

• • •

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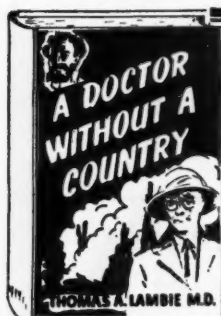
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page contains a brief exposition of a verse of Scripture, written by leading clergymen or religious editors and writers of the English-speaking world. They provide forceful and helpful sermonettes upon which the reader may feed his own mind and spirit. They provide also suggestive ideas for devotional periods in religious gatherings. (Winston, 366 pages, \$.60.)

• • •

Let the Bible Help You, compiled and edited by GEORGE PERRY DIXON, is a collection of 1,500 helpful selections from the Bible topically arranged under such general headings as Peace, Sorrow, Joy, Weakness, Fatigue, Fear, Personal Needs, etc. For devotional reading, for those moments that come into every life when the soul is troubled, fearful, lonesome, this little book cannot be surpassed. It should be in the traveling man's bag, on the bedside table, in the preacher's



Former Missionary to Ethiopia—HIS STORY

A Doctor Without a Country

By THOMAS A. LAMBIE, M.D.

Dr. Howard A. Kelly (Johns Hopkins Univ.) says: "A thrilling, instructive book by Lambie of Ethiopia. It has appeared to me that I was following one who walked closely in the footsteps of our great David Livingstone." Illustrated. \$2.00

North and East of Musa Dagh

By Evangeline Metheny

New and original stories out of the Near East by one who is familiar with the scenes, beliefs and habits of its mixed people. Into the stories she has woven the charm and technique of the story-tellers of old. \$2.00

Poems of the Far East

By ELSIE NORTHRUP CHANEY

J. C. Robbins, D.D., Foreign Secretary, A. B. F. M. S. says: "Mrs. Chaney, from her many years of missionary service in Burma, has a rich knowledge of all phases of Burmese life and a real understanding of and love for the people. Her poems have the color and heart-throb of Burman scenes and life." \$1.25

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Dr. Stackhouse's illustrations have the freshness and vigor for which he is noted. He provides apt quotation or illustration, and loosens the springs of thought as well. With Index. \$2.00

What's Right With The World

By GORDON PALMER

Pres., Eastern Baptist Theolog. Seminary

Dr. Palmer is not a blind optimist. With unjaundiced eye, he searches for what's right with the world, and finds his search well rewarded. Here is an exultant defiance of the spirit of defeatism — something to cheer youth and to support those faltering by the wayside. \$1.50

"I Was in Prison"

The Suppressed Letters of German Pastors

By Charles S. MacFarland

No more damning indictment of the Nazi regime for its war on Christianity — indeed, on all religion — can be found than in this book, by an eye-witness of some of the tragic events he describes. Thomas Mann says: "Its publication is a most important event." \$1.00

At All Bookstores

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library, on the desk of the student away from home. It would be a fine and highly appreciated gift. (Harpers; 192 pages; \$1.50.)

The Baptist Romance in the Heart of Europe, by JOSEPH NOVOTNY, is a short history of the Baptist movement in Czechoslo-

vakia written largely around the life of Henry Novotny, pioneer in the spread of evangelical Christianity in this region in central Europe that has had such an unhappy recent history. His son, who writes the book, has woven into the narrative many personal incidents and human interest epi-

sodes. This record of missionary zeal and devotion to a great cause helps to explain the spirit of the Czech people and makes clear what a Czech Baptist said at Atlanta, "Czechoslovakia is a land that was, is not, but shall be again." (John Felsberg, publisher; 142 pages; paper, \$.75.)

*A True Story to be read
on St. Valentine's Day*

He Walked Straight into Her Heart

Romance climaxes the life of Mary of Brooks House Christian Center after years of devotion and sacrifice

A little Mary met the nurse from the Brooks House Christian Center, she said with jubilation, "We got a new baby at our house and her name is Julia. Will you come and see her?"

Although a fine baby, Julia soon looked pale and undernourished because the mother was too sick to give her proper attention. The nurse called, giving bedside care to the mother and helping nine-year-old Mary to care for the baby. Three other children made Mary's *home* duties numerous, to say nothing of her *school* work. The mother grew weaker and finally had to be taken to the hospital, and little Julia to the day nursery.

One day the doctor called the Christian Center, telling the nurse that the mother's condition was critical and that she wanted to see the children. In a short time the little folk were at their mother's bedside, where she gave each one a smile before she passed away. Words could not describe the helpless feeling of the nurse when she arrived at the Center with the motherless children. The adjustment was not easy, but Mary continued to bring little Julia to the nursery and assumed her responsibility as mother of the family.

By JENNIE B. BEWSEY

Since home and school duties created so many complications, she had only two years of high school. Finally a relative agreed to take care of Julia so that Mary could take a business course. During these trying months she also found time to play basketball at the Christian Center, and proved herself a real leader. Later she was asked to become office girl at the Center, and to take charge of a girls' gym class and a Sunday school class. In all of these capacities she proved herself efficient and was always cheerfully willing to share in any work that needed to be done.

When the father realized that Mary was interested in the Christian Center Sunday school and church, he began to object. The depression came and he lost his job. Mary's brother, a fine Boy Scout, died as the result of an accident, after many months in the hospital.

The light of a new day at last appeared on the dark horizon of the girl's life. A young college student came to the Center to take charge of the boys' work. He walked straight into her heart. After three years of real compan-

ionship their romance culminated in a beautiful wedding.

The whole community was interested. This was the first public Protestant wedding in the new chapel, with Rev. John M. Hestenes, director of Christian Centers, to officiate. The room was filled to capacity with many friends of the couple, who witnessed a most unusual wedding because of its originality, sincerity, and simplicity. It was the first time the bride's father had been in a Protestant church, but his attitude toward her had changed completely.

During the reception given by the Christian Center staff, the nurse stood in the background watching a beautiful picture: father, brothers, and sisters, including little Julia who had developed into a fine girl—all deeply interested in their Mary, the little mother of the family, now soon to leave them for her new home and work in a neighboring Christian Center.

In a recent letter Mary expressed this sentiment: "Brooks House played a vital part in my life and I shall always be loyal to its happy memories and to the friends I made within its walls, and above all, to the Friend of friends, Jesus Christ."

Did They Succeed Where Others Had Failed?

Did the Baptist youth conference at Denison University succeed, where others had failed, in organizing a new unified program and in creating an all inclusive fellowship of young people and youth organizations in the Northern Baptist Convention?

Reported by JESSE R. WILSON

THE dispatch, earnestness, enthusiasm, and faith with which 137 delegates to the youth conference at Denison University, Granville, Ohio, December 27 to 30, 1939 set about to bring into being a new, unified, national Baptist youth organization, gave many evidences that these young people had more than an organizational interest. They fully sensed the tragic character of the present world situation. If any of them needed a reminder of this, it was given by the addresses of Charles A. Wells and Luther Wesley Smith on the opening day. Baptist youth know that the forces of evil are rampant throughout the world. They believe that God is still calling young people to set wrong things right, to proclaim the gospel of His Son, and to work for His coming Kingdom. Convened by the Baptist Council on Christian Education, these 137 young people, "on a prorated basis of Baptist population," represented 35 different states. The young women slightly outnumbered the young men—70 to 67. Ages ranged from 17 to 27, with the average of 21 years.

They were challenged by a task with which various denominational committees had been wrestling for years in vain. How best to unify the educational approach of the denomination to its youth? Now what others had failed in doing, they must do—"face the task and find the answer." Did they succeed?

Out of the total number present, a commission of some 25 was assigned the question: "What shall we name this new youth movement?" But what to name the baby before it is born was only one of many difficult problems. Simultaneously, five other commissions were dealing with the questions of purpose, program, representation, organization, and relationships. All six commissions had, of necessity, to work tentatively. Each group set to work with the determination to do the best with its problem, and also in the faith that when the labors of all were considered in full sessions, the name, form, and program of a permanent youth council could be determined.

Representatives of 17 agencies or groups within the Northern Baptist Convention totalling 28 were present as observers and counsellors. These were assigned by threes and fours, in a revolving scheme, to the various groups. All were placed under a solemn charge to be seen and not heard, or at least to speak only when spoken to. Their chief task was to observe. It would have done the whole constituency of the Northern Baptist Convention good to see how these senior observers, who are so accustomed to speaking out at frequent intervals in other Baptist gatherings, restrained themselves here. It was good discipline. For the first time, some of us learned that, while we can speak in one or two languages, we can, when it is the order of the day, keep silent in six or more. There were some sputterings, but no serious explosions. When the pressure became too great for any particular observer to bear, he or she reverted to form and spoke out. The opinion so expressed was invariably accorded kindly treatment, but what eventually happened to it could have appropriately been written up in the obituary column of the morning paper.

This attitude of the young people toward the observers and their opinions suggests that which obtained among themselves. In the various groups, definite differences of opinion manifested themselves time and again. The fact that this was so was the unmistakable evidence of real thinking. Dean Inge was right in saying that when a group of people faces real issues and all are thinking alike, no one is thinking at all. All of the young people here were used to thinking and to expressing their thoughts. It was inevitable that differing points of view should emerge.

When this happened, the real temper of the group showed itself. The chairman and group involved were patient, mutually considerate, resilient, and yet Christian enough to think more deeply to a point where substantial accord could be attained. Issues that might have been tactfully dodged by some groups, or if faced realistically would have left them divided into hostile camps, were dragged out into the open by these Baptist youth groups and then pa-

tiently and persistently dealt with until they could be brought into captivity to the mind of Christ. If in the end there could not be full agreement, as was the case in very few instances, the resolve to love left everyone in a spirit of mutual appreciation and respect.

This spirit prevailed for several reasons. In the first place, these young people were Christians. They had come together to perform a task in Christ's name; they must not, therefore, be un-Christian in the doing of it. Further, in the worship periods conducted each morning by Dr. Earl Frederick Adams, hearts and minds were opened to the quiet influence of God's spirit. To hear the prayers in these morning periods was to realize that here was no ordinary group of young people. But still a third secret of the spirit that prevailed lay in the inspirational nature of the task itself. Granted a worthy purpose or objective, is there anything more designed to lift people up to a high plane and give them a real emotional thrill than that of trying to think with discriminating clarity on real issues and to set forth conclusions in accurate, sharply etched terms? No wonder, then, that a Christian comradeship of the highest order came quickly into being—one that made it difficult for the delegates to say their good-byes upon adjournment, and one which will continue to be a rich memory and benediction.

The reports of all six of the original commissions and of a seventh, later appointed to deal with "continuation," were submitted to the conference as a whole. In due time, the findings will be published. Since they are all tentative in that they are yet to be submitted to the various states and to the Council on Christian Education, it would be premature to report them in full now. The statement of purpose, however, with the tentative name suggested, is so basic to all the others and so revealing as to what these young people have in mind as to merit inclusion here even in its tentative form. It is as follows:

The purpose of *The Baptist Youth Fellowship*, in order to emphasize the necessity of personal acceptance of Jesus Christ as Saviour, to build Christ-centered lives, and to encourage enlightened Bible study, intimate prayer life and an active program of individual evangelistic and missionary effort; to promote world understanding, Christian study and adjustment of political, social and economic issues, and ultimate Christianization of the world; and to foster intelligent interest and active participation in world wide missionary outreach, shall be:

To carry out a single, integrated and complete program for all young people and youth organizations of the Northern Baptist Convention;

To encourage a complete, balanced and unified program in local church, associational and state youth work, and to aid in the development of such a program through whatever channels may be provided by the existing organizations;

To function in cooperation with the other units of the Northern Baptist Convention;

To promote cooperation with other like-minded groups outside the denomination;

To foster religious and philosophical inquiry in order that young people may possess an intelligently growing concept of religion, of God, of Christianity, and of the world relationship of men;

To develop qualities of leadership in youth for all phases of Christian work;

To make those pronouncements which the Fellowship may feel necessary on vital Christian issues;

To voice the vision of Northern Baptist Youth.

Concerning the findings as a whole, it is enough to say that what this Denison Youth Council accomplished in four days should reassure every senior member of our Northern Baptist constituency that, with young people like these to carry on, our church and the world mission of our Lord will not lack adequate or consecrated leadership in the years ahead.

RUDYARD KIPLING WAS WRONG

(See picture on front cover)

EAST and West, never to meet, according to Rudyard Kipling's often quoted lines, are nevertheless meeting over a game of Chinese checkers.

The girl at the left is Rose Elizabeth Edith Robinson, born in Cap Haitien, Haiti, and now a student in the Baptist Missionary Training School in Chicago. Until she was nine years of age she attended a

convent school maintained by the Order of St. Joseph de Cluny. At the age of 14 she was baptized in the Baptist Church at Cap Haitien. Her father was President of the Conseil d'Etat while the American marines were still occupying this West Indian Republic.

At the right sits Helen Lee, sister of Rev. Philip Lee, former pastor of the Chinese Christian Union

Church of Chicago. She is also a student in the Training School in Chicago. Mr. Lee has just gone to Shanghai where he has become program manager of the Christian Broadcasting Station in Shanghai. Twice at Northern Baptist Conventions, Milwaukee in 1938 and Los Angeles in 1939, Mr. Lee delighted the delegates with his superb tenor singing.

Before and After the Convocation

One of the things to be kept in mind before the Convocation is the course to be followed after the Convocation. It is in the churches that the fruits will be gathered and pastors of foresight are already considering what they can do to make these great meetings a real revival of vital religion. Use of local church bulletins is a favored method. In the first issue of his bulletin after the Seattle Convocation, Rev. Harold V. Jensen of the First Baptist Church said to his people: "Two things you can do to conserve the values of the Convocation. *First*, ask yourself what you learned that you can apply to your personal life, or to the life of your organization. *Second*, apply it, looking to God for the wisdom and strength to do it well!"

It is gratifying to note the activities of Convocators who take nothing for granted in preparing for the February and March meetings. They wisely decide not to count upon the momentum which the Convocation program gained in the remarkable meetings of the first circuit. Reports indicate that the situation is being properly appraised and that attention is being given to such necessary details as establishing contact with every church, making the Convocation announcement known to every member and neglecting no measure that will help to make the attendance large and representative.

The first circuit is an inspiration, but to equal its record will require the same thorough and persistent work of preparation for which the Western Convocators set such an excellent example.

The Convocations Reach New York City

Arrangements are complete for the two Baptist Convocations to be held in Metropolitan New York,

one in Brooklyn on February 6th and the other in Manhattan on February 8th. In Brooklyn the meeting place will be The Temple at Third Avenue and Schermerhorn St.; in Manhattan the Central Baptist Church at 92nd St. and Amsterdam Ave. The team for Brooklyn will include Dr. E. F. Adams; Dr. Miles W. Smith of Philadelphia; Mrs. Earl B. Breeding of Scarsdale; Dr. Elmer A. Fridell, President of the Northern Baptist Convention; Rev. R. D. Williamson, Every Member Enlistment Advisor; Secretary Jesse R. Wilson, of the Foreign Mission Society and Rev. Frank Eden, Pacific Coast Director of Evangelism. The team for Manhattan will be the same except that Miss Alice W. S. Brimson of the Woman's Home Mission Society will take the place of Mrs. Breeding.

Enlistment Suggestions

The National Council of Northern Baptist Men has prepared a valuable memorandum on "Suggestions for a State Wide Enlistment Effort." The Council calls attention to the fact that acceptance of the invitation for laymen to coöperate in the Every Member Enlistment program involves several necessary steps. *First*, the securing of a layman to act as state enlistment director; *second*, lay-



ROMAINE C. HASSRICK
*Chairman of the National Council
of Northern Baptist Men*

men in each association to act as an associational enlistment director; or city enlistment director where City Mission Societies are organized, provided that arrangement is approved by those concerned; *third*, in each local church a layman to act as enlistment director.

The steps necessary to realization of the plan are outlined in complete detail and the memorandum has been made available in every state office of the Northern Baptist Convention area.

My Church in West China

By WALLACE WANG

NOTE—*The writer of this brief sketch is a graduate of West China Union University and is now in New York City with his family. He is doing graduate work at Union Theological Seminary and on its completion he plans to return to West China for service in the Baptist Mission.*—ED.

My church is in Chengtu and it is the latest one started in the West China Baptist Mission. Formerly it was situated next to my home and I often dropped in out of curiosity. It had a primary school with 40 or 50 boys and girls, a few of whom became my very close friends later in college. Every Sun-

day evening a missionary stood at the entrance of the church building to welcome the people going in to hear the gospel. I often walked in with the crowd. I still remember one time after the regular service, a small group was formed to discuss the significance of the life of Jesus. In such a way I learned much about the stories in the Scripture.

About 18 years ago my church was moved to an old Chinese mansion which is rebuilt as an old Chinese chapel. We are rather proud of it because it represents the Chinese architecture and Chinese symbolism which was copied from the ancient temple. Our pastor was Rev. Hsu Yao Kwang and he is a fine minister who often interprets Christianity with his mystical experience. He loves John, who wrote the life of our Lord with deep mystical experience. He wrote Scripture verses on the scrolls hung on the walls of the church and painted pictures on the Chinese lantern shades. His order of service was largely based on silence and intercession with the unseen God. He often preached to the congregation on the vitality of the redeeming life of our Lord. After he left us things in the church remained just the same.

Now our pastor is Rev. Hu Gin Bei, who is the ablest man I ever knew. His executive ability has put

everything in order in the church administration. He is a member of many committees in our city. We love him and respect him.

"Where will you go this summer?" a layman asked a missionary. "I plan to go to the mountains, yet if the bombing takes place, I'll stay to serve the needy in the city," was the answer. "Where can I find a place to rest, my heart is filled with anxiety and irritation," a church member exclaimed in his room after the defeat of his business. His wife told her husband, "Let's go to our church this Sunday. Christ will give us peace."

Three years ago there was a famine in our province and many people died in hunger. The churches in our city got together and conducted a campaign among the Christians for the relief work. Our pastor, Mr. Hu, was made the chairman of the committee which raised \$1,500 among the Christians in the city. A very poor, old and sick tailor, a church member for many years, came to the platform and offered 20 cents. A young girl of a blind teacher in a blind school offered 10 cents for her father. "O Lord, it is much better to give than to receive."

A long line of the Baptist kindergarten children marched to the church on a Sunday morning. A

child came out from the line to his mother asking for a penny for the contribution to the sufferers in the war zone. When the children's Sunday school was over, the same child brought back a picture of the Good Samaritan to his mother.

New Headquarters of Home Mission Society

After February 1, 1940, the address of the American Baptist Home Mission Society will be 212 Fifth Avenue at 26th Street, one block west of the office building at 23 East 26th Street that the Society has occupied over 30 years.

The new offices are located on the 17th floor of a 21-story building. The entire space has been obtained at a substantial saving in rent. Visitors are cordially invited to inspect these pleasant new headquarters.

Mr. Albert Humble, the consulting architect associated with the work of the Home Mission Society and a consultant of the Interdenominational Bureau of Architecture, who for many years has been located on the same floor with the Society, will also move to 212 Fifth Avenue, occupying suite 1905-1906. Mr. Humble will continue to be available for consultation and architectural services.

Laymen and Enlistment

Baptist laymen have held some exceptionally good meetings during the autumn. In all of them consideration has been given to the Every Member Enlistment. This is in line with the action taken by the National Council of Men in Los Angeles, when it was voted, "to accept the invitation of the Council on Finance and Promotion to cooperate in every possible way to further the Every Member Enlistment."

A notable meeting of Kansas laymen was held at Newton.

(Continued on page 128)



Pastor Wallace Wang and his family

Race Brotherhood

SUGGESTED FOR RACE RELATIONS SUNDAY, FEBRUARY 11, 1940

A Prayer for Race Brotherhood

O FATHER of infinite love, who hast compassion on all men of all colors and races, because they are the offspring of Thy heart, made in Thine image, grant Thy rich blessing upon all Thy children in every land.

Help them to realize Thy living presence and fill them with the spirit of loyalty and love to Thee. As they have the same heavenly Father, the same Saviour and Master, and are beckoned to the same eternal life, may they live together in sympathy and helpfulness. In warm fraternity may each seek the welfare and happiness of all.

Grant unto us who profess to be followers of Thy Son, courage and resolute purpose to help make the whole world one great family, filled with the spirit of loving service.

Bind all races and peoples together in cordial sympathy, and grant that throughout the wide world the brotherhood of man may be fully realized in the coming of Thy kingdom; through Jesus Christ our Lord. Amen.



Race Brotherhood Scripture

Behold, how good and how pleasant it is for brethren to dwell together in unity!—*Psalms 133:1*.

Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother?—*Malachi 2:10*.



Thoughts on Race Brotherhood

The Christian must look the Negro straight in the face and say, "You are a man, with body and soul, made after the image and likeness of God. Your troubles are my troubles. We are brothers with an equal right to live and enjoy happiness."—From *The New World*, Roman Catholic paper.



Christians must give themselves to the exposition of and opposition to every cruelty and injustice which greed, bigotry and prejudice create. Their efforts should find expression in changing our social attitudes and practices in the following ways:

1. The Church is called upon to purify herself of the great modern heresy of racial discrimination within her own walls.

2. Christians must urge the state to furnish equal educational opportunities to all races.

3. Discrimination in industry based on color, creed or national heritage must end.

4. Inequitable administration of all forms of social security on the basis of racial differences must be prevented.

5. Hospitals, libraries, parks and all public facilities should be available to persons of all races.

6. Lynching and mob violence must be wiped out.

7. Justice before the courts, so frequently denied minority groups, must be guaranteed to all.

8. The friendly pattern of Christian social life must replace unbrotherly conduct in city and country.

As Christians we must conquer hate with love. In the spirit of Christ, the world's Redeemer, we are to build lasting highways of understanding and bridges of brotherhood.—From *The Message of the Federal Council for Race Relations Sunday*.



It is hard for Christians to overcome their feeling of racial superiority. Racial justice will be possible only when members of one race can treat those of another as human persons. This Christian attitude will not be gained without surmounting the inherited prejudices of both races. The churches of America must come to realize that racial enmities are as much their concern in the United States as in Germany.—SHAILER MATHEWS.



Before I build a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offense.
Something there is that doesn't love a wall,
That wants it down.

ROBERT FROST in *The Missionary Record*.



The test of every principle of justice is in intimate personal relations of man to man, of neighbor to neighbor, of group to group. We need a commanding demonstration of Christian justice. How often have Christian people assented to barriers of race, color, economic or social inferiority? A Christian ideal, the fulfillment of which is thwarted by the things that Christians tolerate, becomes little more than an empty phrase.—From *Home Missions Today and Tomorrow*.

The World Day of Prayer

For the World and by the World

ON THE 9th day of February this year, Christians in all lands will unite in the 14th annual fellowship of a World Day of Prayer. The day begins in New Zealand and the Fiji Islands and, as it advances, new groups in city, town, countryside and hamlet, in tropic heat and arctic cold, in milder zone, send up to God their praise and petition until after 24 hours the day ends at Gambell on St. Lawrence Island off the coast of Alaska, 30 miles from the international date line and about the same distance from the Arctic Circle. Men, in the respite of their noon hour, turn to pray in groups, alone. Young people, little children have their services. Women who owe their leisure to their busy men, women who labor to live, maintain the day. And shut-ins join the fellowship in solitude.

The rich fellowship experienced in one community in Missouri last year is suggestive of the wider significance of the Day: "It was inspiring to find Methodists, Christians, Baptists, Presbyterians, Catholics, Congregationalists, Nazarenes, Seventh Day Adventists, Lutherans, Negro Baptists, Christian Scientists, and perhaps people of other religious beliefs all gathered together in one worship meeting, participating with others of all colors and creeds around the world, in a Day of Prayer." While it is always inspiring to see Christians uniting their strength, rather than scattering their weaknesses, I think the deepest significance of the World Day of Prayer lies in the boundless spiritual power which the united multitudes release by the affirmation of their allegiance to God's purpose for his world.

Someone queries, "Why pray?" To consider just one aspect of the answer: your earthly father cannot

By MARGARET HOLLEY TUCK give you some things he knows you need, some things he longs with all his heart to give you, until he sees you are ready to accept—especially where it may cost you some exertion of your self to accept the gift. Oh, the possibilities in prayer *by the world, for the world!*

Several years ago an extraordinary story came out of the World Day of Prayer which is attested by Miss Florence G. Tyler of the Foreign Missions Conference of North America.

"In Santiago, Chile," she reports, "the women met in the morning for a long and earnest prayer service. Their prayers for peace were made realistic by political disturbance and government instability. Only after the meeting had closed was it discovered that revolutionists had plotted to overthrow the government. The alarm was to have been given at noon but, in some unaccountable way, nothing happened. How could a war plot be brought to maturity, when it was known that people were praying for peace and their thought was centered on Chile and the Christ of the Andes?"

As we approach the 1940 World Day of Prayer, perhaps the upper-

most desire in the heart of the world is for peace. Yet prayer for peace is not an isolated petition. It is as intricate as the causes of war against which it lifts its voice. Thus when we pray for peace, we may be praying against ourselves, and the divisiveness of the prayer blunts its direction. We have to include in the petition for the peace of the world, the petition for the purging of our own soul. When we pray for the world, we have to pray for our own relationship to it at every point where our life touches it.

Herein, it may be, lies part of the reason why the World Day of Prayer Committee does not direct our petition first to peace. This is its Call to Prayer:

Let us Pray for a personal realization of God's presence in our every-day lives.

Let us Pray for strength to overcome the forces that are working against the Kingdom of God in this world.

Let us Pray for wisdom in all we do, that having eyes we may see, that we may understand and that we may go about His work intelligently.

Let us Pray for the coming of God's Kingdom here on earth, for a time when His children shall live together in love and good will. When peace shall reign.

"Glory to God in the highest," comes first; "on earth peace, good will toward men" is a corollary.

THE FOREIGN MISSION CHRONICLE

From the cradle to the grave in missionary service

BORN

To Rev. and Mrs. L. A. Crain, Burma, a daughter, October 17.

DIED

Miss Grace Maine, in Moulmein, Burma, December 14.

ARRIVED

Rev. and Mrs. D. C. Graham of China, July 1, in New York.

Miss Mildred Proctor of China, September 9, in Seattle.

Mrs. J. H. Telford of Burma, November 14, in Toronto.

SAILED

Rev. and Mrs. L. A. Crain and three children, December 7, for Assam.

Miss Ruth Teasdale, December 7, for Assam.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Imperative Needs

By JANET S. MCKAY

WHILE we are praying, on the World Day of Prayer, for the large, world needs—for the realization of our general Christian ideals of world peace, world friendship, praying for the salvation of the world—we ask *our women's prayers for our women's work* toward these goals.

The largest item in the budget of the Woman's Foreign Board is staff. In 1929, a decade ago, we had 200 missionaries. Today we have 157 or 43 less. Does this mean that Northern Baptists are liquidating their work? Of the 157 missionaries 5 are seriously ill. Five more will retire within the next year, two of whom are already over 65 years of age. In the next five years 8 more will retire, and 24 within the next decade—meaning new replacements in addition to those listed.

We have great concern for the health of our missionaries. The situation in China demands unusual fortitude, while India with its momentous developments places increasing tasks on mission stations



Velva Brown

already greatly understaffed. For instance, Miss Melissa Morrow, besides supervising the Vinukonda field in South India, must now take over Gurzalla—one worker, living alone, responsible for the development of Christian missions among 270,000 people! Yet the Board has no choice unless funds are increased—or the work discontinued.

At present 24 missionaries are living alone on the field, some of them in the rural districts being not only the lone workers but also the *only white women* in the locality. Miss Lucy Bonney, missionary to the Kachins, is the only white woman living in Sumprabum, outpost town in the Kachin Triangle on the northwest border of Burma. A few days' journey from her station would take her to Tibet. *Pray for Miss Bonney* as she works alone on the frontiers of Burma that she may be able to bring Christ's message of salvation and love to a needy people.

Three years ago three missionary doctors formed the staff of the Ellen Mitchell Memorial Hospital, Moulmein, Burma. Because of the great need for medical work in the

Karenni State Dr. Grace R. Seagrave was released for duty at Loikaw. With Dr. Martha J. Gifford, filling the emergency need for a doctor on the staff of the Woman's Hospital in Gauhati, Assam, the full burden of the work took heavy toll of Dr. Anna B. Grey's strength, finally forcing her to take a complete rest for a time. Dr. Seagrave has been recalled to assist Dr. Ma Ah Ma, a fine Burmese woman physician on the staff, in the management of this important hospital and its nurses' training school. The only American missionary nurse on the staff has also had to leave because of health reasons. *Pray for a quick solution to this pressing staff problem.*

Mission hospitals in East and South China are full to overflowing with the wounded and suffering. Dr. Velva V. Brown has full charge of the Scott-Thresher Memorial Hospital at Swatow, now in Japanese-occupied territory. Two years ago she had the help of a missionary nurse and an American doctor. Today she works alone. *Pray that a missionary doctor and nurse may soon be supplied.*



Lucy Bonney



Melissa Morrow

In Japan Miss Thomasine Allen and her co-worker, Miss Kuni Obara, are developing a new Christian rural work at Kuji, Iwate Ken, one of the poorest and neediest sections in all the land. Miss Allen and Miss Obara are the only Christians among 90,000 people. Probably the most difficult mission field in the world today is Japan. The average missionary candidate approached for service replies that she does not believe she can work there. Now one worker is available and feels the challenge to go. She is a graduate of Eastern Theological Seminary. Two replacements are needed.

ALWAYS WE NEED TO REMEMBER as we strive to further the foreign mission enterprise that we are strengthening a service that shall abide. All about us we see destruction and chaos, but we give our full energies, our lives to the only integrating force at work today *building a peaceful world.*

The New Day of Prayer

By MARGARET HOLLEY TUCK

AS YOU turn today to "Women Over the Seas" they are preparing to unite with you in the annual World Day of Prayer coming this year on the ninth of February. And how are you preparing to unite with them? I am not thinking, for the moment, about the business management of setting up a service for your Society, or of linking it in fellowship with a larger group. If you have not already made this preparation, address a postal at once, requesting literature about the World Day of Prayer, to Literature Bureau, 152 Madison Avenue, New York City. I am thinking that to some of us the World Day of Prayer has become a 14-year habit. To some, it is yet a mystery to be entered into for the first time this year.

For Shanghai under the terror of Sino-Japanese war in 1938, the



Grace A. Maine

World Day of Prayer buoyed up heavy hearts with its presentation of "The love of Christ our only hope." At the international service, in the Community Church, where 12 different nations were represented, a measure of this hope was realized: particularly in the candle-lighting portion of the service, as from opposite aisles Japanese women and Chinese women approached one central candle, and together took from this symbol of the Light of the World, their mutual light for themselves and for the world. "A holy hush," it is said, "fell on the audience. . . . It was so evident that the only way out was for the love of Christ to lift us all above the narrow nationalism which is darkening our world."

As one reviews this scene it is easy to understand how the 470 delegates gathered at Madras from 70 nations and many races could say: "In the difficult realm of international questions we cannot overemphasize the creative power of prayer. By intercession the Church can exert an influence beyond our expectation." And these spoke, because they knew. "We have prayed," they said, "and as we prayed the barriers of nationality and class have melted. Knit by the Holy Spirit the one to the other and all to God, we have known the meaning of fellowship. We feel this

to be a promise of what may be in all the earth."

— "Thy kingdom come. Thy will be done in earth, as it is in heaven."

A Great Loss to Burma

Miss Grace A. Maine, missionary under the Woman's Foreign Board, died at Moulmein, Burma, on Dec. 14, 1939. Greatly beloved by many friends in America and in the Orient, she will be most seriously missed in Burma.

In the fall of 1926 Miss Maine first sailed for Burma and on her arrival was sent to work among the Karens. After but one year's language study she assumed full charge of the Bunker Memorial School at Toungoo and carried this work alone during her first term of service.

On her return to America for furlough she was asked to remain over two years and serve as Foreign Secretary of the Woman's Society. In this capacity she gave evidence of administrative ability, sympathetic understanding of missionary problems and a knowledge of world movements and missionary trends. While Miss Maine's stay in America gave her a wider concept of the great possibilities of women's work in the churches, she longed for an opportunity to work again among the women of Burma and especially among the Karens whom she had found so responsive and whose needs were as yet far from being met. So she returned to Burma in 1935, serving first as head of the Burman Woman's Bible School at Insein. In 1936 she sponsored the first meeting of Baptist women of all races in Burma with great success. Then during the last few years of her life she was able to go to her beloved Karen friends, doing fruitful evangelistic work in the Nyaunglebin field.

In November, 1939, she was invited to conduct classes for the Annual Pastors Class at Moulmein. While there she was taken ill and sent to the Ellen Mitchell Memorial Hospital where she died. She was well prepared for many more years of Christian service to a country and people she loved, for whom she possessed a rare sympathy and understanding and by whom she was greatly loved and honored in return.

TIDINGS



FROM THE FIELDS

Christian Friendliness Meets the Refugee

Human interest incidents as reported in the daily experiences of Christian Friendliness missionaries

Eight Nationalities Unite in Communion Service

One of the Detroit pastors who has arranged for a joint communion service for his church and the Polish Baptist Church on several occasions, planned an International Communion Service this year. Representatives from eight nationalities—German, Hungarian, Mexican, Ukrainian, Polish, Rumanian, Swedish, Czecho-Slovak—served communion in the American church. Three of the bilingual churches gave up their evening services and the others sent representatives. It was a most significant program. While this was worked out largely by the pastor, he considered it a part of the Christian Friendliness program of his church.—*Frances M. Priest, Michigan.*

Jew and Christian Sit Together

One of our Jewish refugees, a girl—pretty, poised, and intelligent—is speaking before Christian groups and making a fine impression because of her—we would say Christian attitudes—and her beautiful philosophy of life. One wonders what effect her sitting with us—singing our hymns, hearing our readings and prayers—is having upon her thinking. A young man, who has shared in some of the English lessons in one of the homes to which we go, has done the Christmas backgrounds for the windows of the Narrangansett Electrical

Company of Providence, using scenes from Dickens' "Christmas Carol." We were eager to see them to discover just how one of his faith might feel called to interpret our Christmas.

A most interesting experience was a Friday evening service in a Jewish temple with the family who had attended the First Baptist Church with me two weeks before. At the close of the service I was greeted with the words, "Happy Shabbis" which the friends explained meant "A happy sabbath to you." We were then taken to tea in the home of the rabbi, where other friends gathered to talk together. It was an evening I shall long remember because again I was very conscious that the underlying factors in our religions, we have in common; and that only a willingness to sit together, to think together, and to share with one another the inner yearnings of our lives toward God will bridge the gap between us.

It Can Happen Here

One of my concerns has been the number of refugees we have in Rhode Island. I am appalled at the causes for fear among them. We do not say any more, "It Can't Happen Here." Things are happening that give reason for wonder and worry. In Connecticut, according to the papers, recently a Hebrew cemetery was wrecked. Stones were thrown over and marked with large swastikas; others were shat-

tered. The damage ran into large figures. "Hoodlums" we say! Yes, but what may these same hoodlums do next? and where? When people come out of a background of fear they see more in such happenings than we who casually read about them in the newspapers.—*Matilda Utecht, Rhode Island.*

She Felt She Was in Paradise

An older German Jewish refugee whom I met a few months ago has proved a constant delight. Her keen mind and discerning spirit are a never-ending source of amazement and refreshment as we read and study together. It was such joy to have her come one day to my small new home for her lesson. I believe it was the first time she had been in an American home and she was the first of our foreign friends whom I entertained after I moved. After our lesson we had tea and open-face sandwiches. The latter proved a sensation and she pronounced them delicious! She insisted that she felt as though she were in paradise because "First you give me food for my spirit and now I have food for my body." You may know I felt overwhelming humility. She speaks of God with such great reverence and yet such familiarity that He is a vivid reality during the times we spend together. Her friendship has been a rich blessing and I shall miss her greatly when a new volunteer takes over the weekly lessons.

Through an able German social worker at the International Institute in San Francisco I have gained much knowledge of the refugee problem here in our area and worked with her on trying to find signers of affidavits for a man in a concentration camp. Soon we plan

to have a series of social evenings when some of the recent émigrés may meet American women. Surely no avenue could be of greater challenge than this just now. We are having a large group of these-called "White Russian" refugees along with those from Germany. — *Isabelle M. Gates, California.*

There Are People Who Care

Ten years ago a Slovak family on the south side of Pittsburgh, Pa., sent for me to visit them. I found a young man, 17 years of age, in bed in a dark room. He had been there many weeks as a result of being injured in the mill. His work was at a machine where he pressed a foot pedal. He had put his hip out of joint and did not know that you should report to a company nurse and doctor. He had to give up work but is now able to walk. Because he had a talent for art, we persuaded him to go to school at night. His mother and sisters attend the Russian Baptist church.

One of the girls is superintendent of the church school and every Tuesday evening has a children's club. She teaches on Sunday afternoons at Donora. This girl was sent by the Guild to the House Party. She made many friends who have become interested in her work. She came to me with her eyes beaming and said, "You know I was so discouraged working so much alone, but now I am going back to be happy because I know there are people who care." — *Helen Darby, Pittsburgh, Pa.*

She Had Never Heard of Anything Like This

A Jewish friend sent word that a new couple wanted me to visit them. It was the rabbi and his wife who have been living in New York since coming from Germany almost nine months ago. The son had listened in on the English lessons and felt that I could help the older

folk. When I arrived I was introduced to the bride of the son, a Russian Jewess. We talked for a while, the old man always in German, but with consideration of my slow understanding. His wife was so grateful that she took me about her home, showing me the antiques she had brought from Germany—some dating back to the fifteenth and sixteenth centuries. We went back to the living room when

she asked, "You are not Jewish?" My friend hastened to explain: "It is all right. I feel the same when I know she is Christian, but you will see it is all right. In America we are not afraid and the Christians of her church are different. Mrs. S— is my afternoon teacher and she is Christian and I like her too. It is different!" Then she spoke English more rapidly than I had heard her

(Continued on page 126)



Two little refugees from Europe

Those Desiring to Help should consult the Christian Friendliness chairman of their church, or write to Dr. G. Pitt Beers, The American Baptist Home Mission Society,

212 Fifth Avenue, New York, N. Y. Dr. Beers is chairman of the Northern Baptist Committee for the Rehabilitation of Christian German Refugees.

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

World Fellowship Instead of Geographical Distinctions

How a School of Missions brought new vision to a metropolitan church

AT a spring meeting of the Missionary Committee of the First Baptist Church of Mount Vernon, N. Y., a member said, "It seems to me that we need to find some way to help our people to know what we are actually doing in mission work and to inspire them to take a more active interest in the task and in its support." It was a large order, but the statement took root. So the committee, composed of representatives from every group of the church, went to work with a will to discover what sort of program could be arranged to give the most adequate picture of the missionary task of the church.

Under the able leadership of the chairman of the committee, Lester G. Hoblin, a layman, together with suggestions from the pastor, a program was arranged. Inspired by reports from the Madras Conference a six-week mission course was set up under the title "World Christian Fellowship." On six successive Sunday nights a series of two-session meetings was planned. The first of these was a study and discussion group arranged to harmonize with the program of the evening, and the second was an address by a leader in the given field of study.

There were already two young people's groups who were willing to fall in with the program, and it was necessary only to set up an adult group. This latter group followed

By ELMER A. LOVE

*Pastor of the First Baptist Church
of Mount Vernon, N. Y.*

the Madras report rather closely as did the series of addresses. Topics for discussion were as follows: "The Faith by which the Church Lives," "The Nature and Function of the Church," "The Church in Relation to Non-Christian Religions," "The Church and Evangelism," "The Church and the State," and "The Inner Life of the Church."

Being near to New York it was possible to obtain leaders for these meetings from Baptist headquarters, but it would be possible to repeat such a program using the report for a guide with laymen themselves doing the reading and work necessary. Those obtained included Dr. E. C. Kunkle, of the Board of Promotion; Dr. L. B. Moss, of the International Missionary Council; Dr. J. R. Wilson and Dr. J. W. Decker, both of the American Baptist Foreign Mission Society.

The Young People's Society, a high school group, were led in their discussions by J. Ralph Davie, assistant pastor of the church. Their program followed the same general outline as that of the adult group, with opportunity for questions and discussion. It attempted to establish the validity of the Christian enterprise and its de-

mands upon the young people themselves.

The Senior Society, composed of post-high-school young people, undertook their own discussions with leaders carefully selected from their own membership. These leaders were implemented with missionary material published by the denomination and in several instances were further fortified with reading of books and articles obtained in the public library.

The program at eight o'clock which followed the discussion periods used speakers who could bring direct information concerning a specific part of the mission program. They were people of wide interests and with a compelling knowledge of the particular field of their interest. The list included Miss Adelaide Martin, a native of Burma who is studying at Columbia, who spoke on "Christianity at Work in Burma"; Dr. R. Donald Williamson, of the Council on Finance and Promotion, who spoke on "An Interpretation of Stewardship"; Dr. J. W. Decker, who spoke on "New Life for Old Peoples." Others in the list included Miss Dorothy A. Stevens, of the Department of Missionary Education of the Baptist Board of Education, who spoke on "How Do You Know?"; Mrs. Charles H. Sears, of the Woman's American Baptist Foreign Mission Society, who spoke on "The World Mission of Christianity"; and Dr. G. Pitt Beers, of The American Baptist Home Mission Society, who spoke on "A Trip through Mexico."

The most fruitful part of the whole series was the conviction

which came to those who had heard the programs and participated in the meetings that the important need in our present attitudes is to consider all missionary work from the point of view of "World Christian Fellowship" rather than from the old geographical distinction of home and foreign missions. While the attendance did not reach the heights that the committee had hoped, it was felt that a genuine result had been achieved in the thoughts and attitudes of those who did attend.

It is my conviction as pastor of the Mt. Vernon Church that the special six-week course aroused new interest throughout the church in the entire program of our denomination as well as the program of the local church. The leaders and speakers brought a new vision and a new sense of mission to the church.

Pennsylvania Conferences

During November the Department of Missionary Education cooperated with the Pennsylvania State Convention and the American Baptist Home Mission Society in putting on a series of intensive city-study conferences in Williamsport, Reading, and Erie. A team of four, including Miss Charlotte M. Huntoon of this Department, Rev. John W. Thomas, of the American Baptist Home Mission Society, Rev. Edgar C. Smith and Dr. R. B. Deer, both of the Pennsylvania Baptist Convention, spent three or four days in each city. Work in the city, its strength and its weaknesses, was the theme of two conferences with pastors. Every church in the city was reached by speakers in a Sunday service or a prayer meeting. In the women's meeting discussion of the missionary work of the church was continued. A supper conference for church officers and teachers and officers of the church school was held, and an

"All Baptist Rally" occurred on the closing night. All pastors cooperated most heartily. As a result of these experiences a large group of workers in each place undertook to strengthen the local church.

Boardman of Burma

This biography of George Dana Boardman, by Dr. J. C. Robbins, of the American Baptist Foreign Mission Society, will be published by the Judson Press in February (price, \$1.50). The book is written with loving appreciation of the devoted service of this early missionary. Three short years of a young man's life marked for Christ the Karens of Burma. Boardman was an associate of Judson and did pioneer work among the people who have become an impressive Christian constituency in our first foreign mission field. The reader will find a new and refreshing approach to Burma through the story of this consecrated apostle to the Karens. The book receives credit on the National Missionary Reading Program. (*See Book Review on page 100.*)

Mission Themes for 1940-1941

The interdenominational missionary themes chosen for the year 1940-1941 are SHIFTING POPULATIONS on the home side, and CHINA on the foreign side. The home mission theme includes transient youth, aged seeking security, dust bowl travelers, migrants, and refugees. CHINA, of course, will be a great theme also.

The adult home mission material is being edited by Benson Y. Landis. A reading book for young people and seniors is being written by T. Otto Nall. The adult study book on CHINA will be written by Earle Ballou, who has had experience in China. A reading book is being written in China and edited jointly by Dr. Frank W. Price and Dr. Wu Yi-fang. The study book for young people and seniors is being written by Dr. Gordon Poteat. Frank Cartwright is writing biographies of James and Dorothy Cheng for reading. More information about these study materials will be available later. Practically all of the books will be ready between March and April 15.

ROYAL AMBASSADORS

New Royal Ambassador Chapters

CHAPTER	CHURCH	CITY
Judson Chapter	Wyoming	Wyoming, W. Va.
Roger Williams	Emmanuel	Indianapolis, Ind.
Thomas F. F. Dixon	North	Portland, Ore.
David Livingstone	Emmanuel	Coquille, Ore.
John G. Paton	First	Hempstead, N. Y.
John L. Carman	First	Shelbyville, Ind.
J. Hudson Taylor	Second of Waterford	Quaker Hill, Conn.
Roger Williams	First	Huntington, Ind.
Adoniram Judson	First United	Lowell, Mass.
Adoniram Judson	First	Holden, Mass.
David Livingstone	First	Newton, N. H.
McFarland	Ninth St.	Cincinnati, Ohio
Linnea Nelson	Swedish	Turlock, Cal.
John Mason Peck	Greenwood	Greenwood, Ind.

Massachusetts Association

At a meeting recently held, at which a representative group of Chief Counsellors and Ambassadors-in-Chief conferred with the High Counsellor of Massachusetts, it was decided to organize an Association of Chapters to be known as the Eastern Massachusetts Association of Royal Ambassadors. A president, secretary, and treasurer were elected. The purpose of the organization is to stimulate chapter interests, conduct a visitation of

the various chapters by officers of the association, and to plan inter-chapter activities.

New High Counsellors

Rev. H. B. Bondurant, Fort Lupton, Colorado, and Mr. M. A. Perkins, of Wilmington, Delaware, have recently been appointed Royal Ambassador High Counsellors of their respective states. May they meet with encouragement and success as they seek to enlist groups in this worthwhile organization.

WORLD WIDE GUILD

Dear Girls of the Guild:

This is the month when Christian women and girls the world around consciously enter into a fellowship of prayer. Never has the need for that seemed so great as now—the need for both our fellowship and our prayer. The date when most women will be meeting together is February 9th. It would be so fitting if Guild girls make their February meetings times for special prayer that they may be a part of that fellowship.

A college professor offered this prayer one day in opening his class, "Grant us light upon our own times that we may cast our lives across the currents that go the wrong way." How we too need to pray that prayer. A few simple words, but in days like these if we catch its meaning we shall have to pray them earnestly and with courage.

It was on a night in 1914 when the sound of marching troops were heard in the streets of London, that Sir Edward Grey, who had been looking out of his office window, turned and said, "The lamps are going out all over Europe; we shall not see them lit again."

Since then in our times we see others going out and nations observing blackouts that are evidences of fear and of the currents that are going the wrong way.

Because Christians care about the world which God so loved, lights are being lighted in human hearts across the world. We must not fail in that ministry of light in a time like this. Christian lamps must be trimmed and kept burning with the oil of human kindness, new lives must be lighted with the light of God's love, each must join his light to his brother's that a new way, God's way for a world, may truly be revealed. No other way is working in our times; can our lives and service and prayers give some compulsion to try God's way?

In a *Book of Prayers for Youth*,* edited by J. S. HOYLAND, the following prayer is given. It might have been written for our present day. Let us make it our own at this season of prayer.

God of all nations,
We pray thee for all the peoples of thy earth:

* Published by Association Press. Used by permission.

For those who are consumed in mutual hatred and bitterness:

For those who make bloody war upon their neighbours:

For those who tyrannously oppress:

For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility:

For child-races and dying races:

For outcast tribes, the backward and the downtrodden:

For the ignorant, the wretched, the enslaved.

We beseech thee to teach mankind to live together in peace,

No man exploiting the weak, no man hating the strong,

Each race working out its own destiny, Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,

Free from social wrong, free from individual oppression and contempt,

Pure of heart and hand, despising none, defrauding none,

Giving to all men—in all the dealings of life—

The honour we owe to those who are thy children,

Whatever their colour, their race or their caste.

Very sincerely yours,

Eli P. Kappan

152 Madison Avenue, New York, N. Y.

Missionary Materials

Missionary Facts about Baptist Work at Home gives helpful information to use in program meetings and study groups. 15¢ a copy.

Missionary Facts about Baptist Work Abroad gives information which would be most useful in this period of foreign study. 15¢. This booklet and the one mentioned above may be ordered from the Department of Missionary Education, 152 Madison Ave., New York City, N. Y.

A new *Home Mission Map of North America*, 36 x 48 inches, lists places and types of Baptist Home Mission work. Most helpful in

study of Home Mission themes. 15¢ from the Literature Bureau of the Council on Finance and Promotion, 152 Madison Ave., New York City, N. Y.

The following leaflets may be secured from your State Convention office:

A new illustrated leaflet of *Home Mission Facts* is available free.

The *White Cross Quiz* answers many questions often asked by people doing White Cross work.

Christian Education Undergirds Life is a free leaflet giving brief facts about the varied work of the Board of Education.

If you have wondered where our missionary money goes and what it does you should have the leaflet, *A Dollar Well Spent and What For*.

Cadena de Amor

Do you know your Latin? If you do you can find the meaning of the name which the new chapter at Granville, Ohio, has taken as its motto. Granville is the home of many missionaries home on furlough, and our Home for the children of foreign missionaries is there too. It isn't surprising, therefore, that the executive committee of the Cadena de Amor chapter is made up of five daughters of missionaries and one daughter of a Denison professor. Mrs. Sidney Hollingworth, their counsellor, was one of our missionaries in Burma.

She Took It Upon Herself

One little girl with an idea which went into action organized the Junior Chapter at Ipswich, S. D. They got into action, raised their quota in the proper way and took out a Judson Fellowship besides. Now they plan to organize a Crusader Company. They believe they will have to prepare girls to take their places in Guild as their mothers are preparing them to take their places in Women's societies.

Willamette Association Rally

At the Glencoe Baptist Church of Portland, Oregon, 150 girls of the Willamette Association of World Wide Guild held their rally, using as the theme, "Comrades Round the World." After a period of fun and fellowship led by the state president, Ruby Harvey, the afternoon conferences were led by state and association leaders on such subjects as "We Plan Better Programs," "We Improve Our Devotions," "We Build a Successful Association." "Music From Many Lands" was also a feature.

Miss Dulcina Brown, Director of Religious Education for the Portland Council of Churches, Betty Britton, Frances Maeda and Muriel Leslie, all delegates to the World Youth Conference held in Amsterdam, Holland "took the Guilders to Amsterdam" by bringing interesting reports of the conference. Frank Allen, also an Amsterdam delegate from Oregon,

showed interesting colored moving pictures of Europe.

One of the most interesting features of the entire rally was the "Doll Show." All chapters of the association dressed dolls to represent various countries of the world and entered them in the show. A unique display of the dolls was arranged by Roberta Crawford, vice president of the Association Guild. Each doll was placed in a scene representative of the country she depicted. The award for the best dressed doll was won by the Gresham chapter which dressed a Scotch doll. Chapters competed also in the evening banquet. Tables were decorated at the banquet to represent the same countries by which the dolls were dressed. The award was won by the Boring chapter.

Following worship by the girls, Dr. Weldon M. Wilson, pastor of the First Baptist Church, Portland, gave a challenging address on "Comrades Round the World."



Willamette members in costumes of Palestine, India and Sweden

Work of Our Hands

When the Minnesota Guild girls finished their White Cross quota this is what it looked like, all boxed and tied and ready to send to the New York shipping bureau and thence to points east. It isn't all of it, either. No, the boxes do not contain soap-chips or bread in spite of the advertising on them, but a wealth of gifts for school and hospital. These packages will save time, money and energy of missionaries at work. They place in their hands objects expressing good-will in hearts across the sea; they carry a message of the love of God in human hearts.

Which one of these boxes, do you suppose, carries the lovely, large doll which the girls dressed in baby clothes for Vendla Anderson, our missionary in Sona Bata, Africa, to be used for demonstration purposes? An object lesson in the care of children it will doubtless be, and the visible evidence of hearts that care.

Get in touch with your State Secretary for a White Cross quota for your chapter if you haven't one. She will put you in touch with the leader who can help you most about things to make and where to send them.



White Cross gifts ready to be shipped abroad

High Lights of Vesper Day

The annual vesper and candlelight service of the World Wide Guild occurred Sunday afternoon at the Baptist Church of Jewett City, Connecticut. This is one of the events preceding the Christmas season enjoyed each year by many people here and in the surrounding country. This year was no exception and a large audience gathered to witness the nativity pageant, "Christ Is Born in Bethlehem."

The prophecy concerning the coming of the Christ Child was recited very effectively by Miss Ellen Prior and Mrs. Leonard McBroome.

The four scenes depicted the annunciation by the angels, the shepherds on the hillside awakened by the glory of the star and the glad tidings of the Child in Bethlehem, and the manger cradle with the radiant young mother beside it and Joseph near-by, wondering at Mary's strange dream of things to come, the dark shadow of the cross and the final glory of her Child in the course of time. The adoring shepherds came to see and to worship and the kings from the East offered gifts. The curtains were drawn at the close as Mrs. Chamberlain sang "Oh Come, Let Us Adore Him."

One of the lovely features of this yearly event is the pantomime "Holy Night, Silent Night" by Miss Ruth Johnson, attired in angel robe and halo.

The candlelight service, "Our Stained Glass Window," was carried out before an altar under a very beautiful stained glass window lighted from behind. Mrs. Ray read the opening words of the Gospel of John and the poem "A Candle." On the altar was a seven-branched candlestick holding varicolored candles which were lighted from the tall white candle as the attributes of each color were recited.

The processional was "Oh Worship the King" and the recessional.



Cadena de Amor Chapter with Mrs. Hollingworth, their leader

sional "Follow the Gleam." Two members passed through the aisles with lighted candles, lighting the tiny tapers which each person had been given.

Mrs. Robert A. Wilbur, counselor of the Guild, has revealed marked ability in preparing these annual pageants and she deserves the gratitude and appreciation of the hundreds who have enjoyed the services for the past eleven years.

Service Programs

The Golden chapter of the Lorimer Memorial Baptist Church has been busy this past year giving special programs that were service projects too. They gave candle-light vesper service and candle-light initiation service programs at the South Chicago Neighborhood House and the Maywood Home for aged people. They also responded whenever called to do special White Cross work. These girls have taken their work seriously, each taking her part.—N. Roser, Chicago, Ill.

Piano Lessons in Christian Friendliness

Two years ago when I asked a Guild girl, an accomplished musician, working her way through the university by teaching piano, if she would give piano lessons to two Japanese girls who could not afford to pay for lessons, she replied, "I'd love to." She taught the girls for over a year, then both girls had to discontinue because of work. This month I met her at our Seattle Baptist Union meeting. Immediately she asked if there were not more girls who would care to have lessons. I thought at once of a Chinese girl, who spends weary hours ironing, ironing, ironing in her father's laundry, yet whose family had purchased a piano although no arrangements for lessons had ever been made. Last week the Chinese girl had her first lesson given in the home of the

American young woman. The girl does not go to church anywhere but already is looking forward to going to church with her American friend. We hope that through this friendship the Chinese girl will learn more important lessons than those on the piano.—Ruby Richardson, Washington.

American Girls Initiate Three Japanese Guilds

Last Spring our three Guilds at the Japanese Center in East San Pedro, Cal., were initiated by a group of Torrance Guild girls. Their part was to take care of the initiation, and ours the social which was to follow. About 40 Japanese girls came and about 60 Americans, representing five

Guilds. The initiation, held in the candle-lighted chapel, was an impressive sight. The American and Japanese girls came in, taking their places together, with the common purpose of spreading the gospel to all people. The social was well planned and all enjoyed the fellowship.

Grow Is the Watchword

We believe in living up to it! Forty new Guild chapters were organized in October and 49 in November. And when this means also growth in fellowship, in vision, and in service we know that out across a discordant world go influences that bless and bind. How about keeping up the good work and in every way *grow*.

Children's World Crusade

Dear Crusaders:

How healthy you look with bright rosy cheeks burned by the winter wind and stung by the sharp, cold air! Who cares for wind or weather when cosily bundled into long comfy snow-suits, warm woolen mittens and furry, soft hoods? Besides who can stay in these days when everything is calling us outdoors: glistening deep drifts of snow, smooth glassy ponds, and rolling hills well packed for coasting? Every little frozen puddle on the streets invites us to slide.

Shiny new ice-skates greeted many of you from under the tree on Christmas morn and you have been nursing wobbly ankles ever since. Others of you are veterans on skates—graceful and swift as birds. You experts can comfort the beginners with memories of aching ankles, awkward falls, and mocking laughter of the old-timers. The ability to skate didn't grow on you

while you sat on the bank dreaming of Sonja Henie. Perhaps a picture of her graceful movements inspired you to learn, but you had to begin from scratch, struggling along on ankles so weak that you never knew when you'd go headlong. After discouraging days of practice, you finally were able to stop gracefully without grabbing for an overhanging branch. Gradually your ankles gained strength until you found yourself giving the old-timers a race. Then came the glorious day—will you ever forget it—when you succeeded for the first time in making a perfect figure eight!

So it is with all worth-while things in life—we have to get in training for them. Somehow we cannot reach out and pick honesty, unselfishness, and kindness like a flower and pin them on our sleeves. They grow from within slowly, requiring much thought and care. Playing the piano, writing a book,

caring for the sick and needy, leading a campaign to clean up city slums—all these require months and years of practice.

During February, you are hearing lots about Abraham Lincoln. Your heads are packed with facts about his young life, how he split rail fences and walked miles to return a penny. When he grew up he worked to free the Negroes from slavery. You know too, that Lincoln didn't free the slaves by merely signing his name to a paper, any more than you learned to skate by dreaming of Sonja Henie.

As a young boy, he trained himself in ways of unselfishness, beginning with small acts of kindness. Once his mother gave him three pieces of fresh gingerbread. Running outside to eat them, he met a neighbor boy who begged him for a piece. Abe handed him one piece and stuffed another into his mouth. Before he had swallowed his piece, the boy asked for more, and Abe, seeing how the little fellow loved gingerbread, gave him his last piece also.

Lincoln trained himself to understand people's feelings. On a riverboat trip to the South, he first saw slaves sold from blocks at auction. Other sight-seers looked on the slave auction as a new form of entertainment. Lincoln was different. He saw what it meant for husbands and wives, mothers and children, to be separated and sold like sacks of grain.

Nor did Lincoln forget to train and sharpen his best tool—his mind. He spent long nights studying the *Bible*, *Pilgrim's Progress* and the best books of his day.

Having in boyhood trained his heart and mind in habits of thoughtfulness and unselfishness towards other people, it was only natural that he should continue to think of others first when he grew older and more able to help them.

When he became an important

figure in politics and spoke before large audiences, he used this opportunity to say what he felt about slavery. The affair of the gingerbread, his trip to the South, and his speeches, all prepared him as President to undertake the enormous task of actually freeing the slaves.

Remembering Lincoln, let us not be discouraged by the simple scrap-book, the small can of corn or the few pennies that is all we have to share with boys and girls who have not the health, the schools, the homes, the happiness, the love and the peace that is ours.



Kodiak Guilders

Tiny though our part may seem, whenever we befriend a stranger-child in school, whenever we send letters of friendship to children in India, whenever we give pennies for food and clothes for a homeless child anywhere, we are no longer sitting on the bank dreaming of the hero we'd like to be. We are training ourselves for the big job of teacher, mayor, voter, doctor, president, when we will have a chance to bring health and friendship, joy and peace to people the world over. For in the world today there are many who need our friendship, our understanding and our courage as tremendously as the slaves needed Lincoln.

Your friend,

Emily F. Bergen

152 Madison Ave., New York, N. Y.

At Home in Kodiak

You have been hearing so much about the children at Kodiak, Alaska, I know you would like to pay them a visit. If your wish to go to Kodiak comes true, this is what you would see.

Three square white houses set back on the hillside with spruce woods behind them and a potato patch in front are the children's homes in Kodiak. Although they are called cottages, they seem pretty large to us as we look at them from the outside. Inside, they are ever so cozy: dining rooms only partly shut off from clean, attractive kitchens; living rooms with radios and couches; playrooms with closets for toys, big cases for books, and folding tables for games. Upstairs there are small rooms, each holding two double-decker beds like those in a ship's stateroom.

Ayer Cottage is the home of Mr. and Mrs. Chamberlain, who have charge of the homes. McWhinnie Cottage, the largest of the three, is the home of our own Miss Halstenrud. The infirmary is here so that Miss Halstenrud, the nurse, can take care of the sick children. Besides that she has special care of Teddy and Mona, twin babies born last April. Miss Knight used to be house-mother at Doane Cottage but she was married in August so Miss Bielson is carrying on in her place.

The boys and girls think that Kodiak is just like a real home. Even though they haven't any fathers or mothers, they love the house-mothers and the other boys and girls are like their own sisters and brothers—a nice big, happy family. The children there are as fun-loving and full of mischief as any children anywhere.

Since this is a farm, everyone has a part of the work to do. The older boys do the milking and as a reward each two boys are given a calf

which they own together. Butter is made, bread has to be baked, meals prepared for the hungry family and houses kept spic and span. Engines must be repaired and trips taken in trucks. Everybody shares in the work—grown-ups and children alike.

In the town of Ouzinkie, 12 miles away on Spruce Island, is another cottage. All the children from the town come to this cottage to enjoy the Sunday School, story hours, and play-time with the boys and girls who live in the cottage.

Wouldn't you like to meet the boys and girls who live in these cheerful homes? You can send them letters and pictures of yourselves and perhaps they'll reply, for, you know, they speak and write English as their native language.

So Busy!

The Children's World Crusade of the Penn Yan Baptist Church have held 30 meetings this year. We have 23 members. We had three special meetings with outside speakers. Two talks were about the children in the cities and an illustrated talk on India. The children conducted several meetings in the homes of shut-ins. The Juniors read 76 missionary books.



McWhinnie Cottage family

They painted Bible pictures on wood and gave them to friends and shut-ins for Christmas. Aside from our regular church and church school offerings, our C.W.C. gave \$13.00 for missions.

We were hostess for the Yates County Rally this year. Our group gave a missionary play called, "Tara Finds the Door to Happiness." We repeated this play at a Sunday evening church service.

Our group received the C.W.C. National Award for the work we did last year. It is a beautiful picture of Christ in the Workshop. We had the picture framed and hung in the Junior Department.

A Holiday in Japan

"No school for the rest of the day," shouted Markato with great glee on the morning of February 11th, as he came running into his home, of course, stopping at the door to take off his shoes.

"We had an interesting speaker in assembly this morning who told us all about Jimmu Tenno," said Keiko who had already returned home from her primary school.

"I will tell you what our teacher told us this morning," offered Keiko. They sat down on the floor by the side of the small hibachi fire while Keiko told her little sister, Reiko Chan, and Markato, the story that she had heard that morning.

"Jimmu Tenno is the Father of our country, and today is the day that he became Emperor of Japan over 2,500 years ago! He came from the south to this part to conquer the people that lived here. He fought very bravely, but he could not subdue the enemy who was very fierce and war-like.

"One day he asked the Sun Goddess why he couldn't win and asked her if she would help him. She said that the reason he was being driven back was that he was fighting with his face toward her, or as she said,



McWhinnie Cottage livingroom

fighting against her. 'If you will fight with me, or with your back to me, then I will help you,' the Sun Goddess promised.

"Jimmu Tenno was very happy and the next day he went out with his men and fought with his back to the sun. As they were fighting a big golden bird came and perched on the banner of Jimmu Tenno. He and his men were very happy for they thought that it was a gift from the Sun Goddess."

"Oh, I have seen that picture many times," said Reiko Chan.

"Yes, we often see it. And do you know what that bird did for us? It was so brilliant that it blinded the eyes of the enemy and they couldn't see where or how to fight so that Jimmu Tenno and his men defeated them. So on February 11th he became Emperor of all Japan and our present beloved Emperor can trace his ancestors way back to Jimmu Tenno."

"So this is our country's birthday and this is one assembly that I really like to go to," said Markato who had been standing near listening, "for I am proud that I belong to Japan and glad that I can help celebrate its birthday."

"Yes, it does seem hard to have to go to an assembly on a holiday, but I always like to hear stories of Jimmu Tenno," Keiko added.

"Tell me some more," pleaded Reiko.

"Next time; come on and play now, for this is a holiday," said Keiko.—Margaret Cuddeback, Mead Christian Center, Juso, Japan.

MISSIONS CROSS WORD PUZZLE PAGE

No. 36—The Gospel Teacher

ACROSS

1. Island owned by United States.
4. Traitor, such as Judas became.
11. "... he said unto them."
12. "and when ... had opened the book."
13. "and ... them on the sabbath days."
14. "bored a hole in the ... of it."
15. Christ rode on one.
17. No good.
18. "the place where ... was written."
19. "This day is this scripture fulfilled ... your ears."
20. "They have ... reward."
21. Coal hauling distance (Eng.).
24. This chapter of Luke contains Christ's lineage.
26. "he preached in the ... of Galilee."
30. "but deliver us from ..."
32. Giving up a right.
34. Hawkeye State.

35. "live, and move, and have our ..."

38. "Sir, come down ... my child die."
 39. Yes (G.).
 40. Fly aloft
 42. Type measure.
 43. "Herein is my Father ..."
 45. Scare away.
 47. Canadian province.
 48. "For he taught them as ... having authority."
 50. Abraham's home.
 51. "the gracious words which proceeded out ... his mouth."
 53. "and they were ... amazed."
 56. "... else he will hold to the one."
 57. Sunday school.
 58. The Holy Land.
- Our Text from Luke is 11, 12, 13, 19, 20, 26, 35, 43, 51, and 53.

DOWN

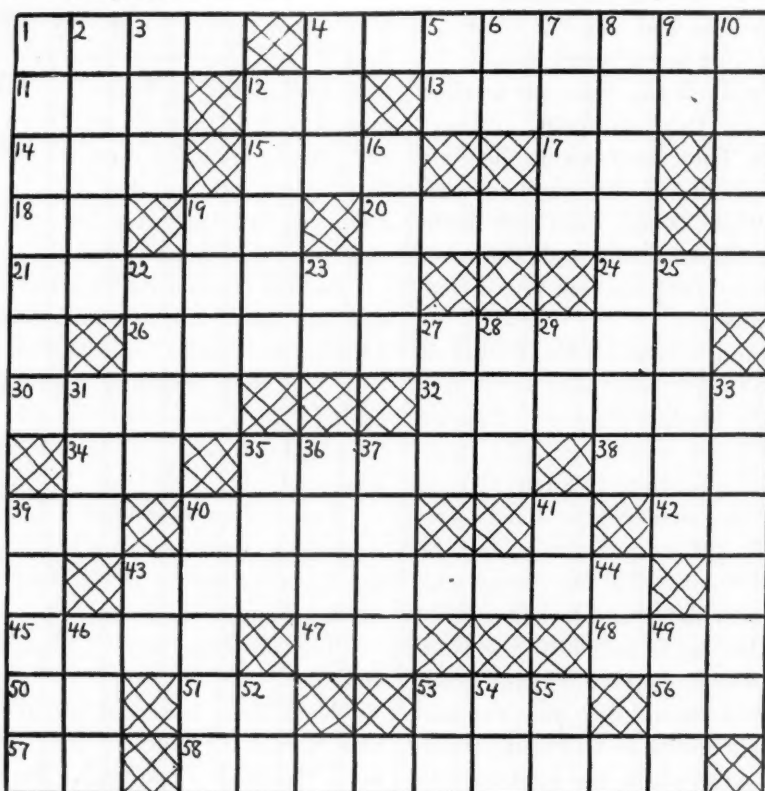
1. "And Jesus, walking by the sea of ..."
2. "... my heart to fear thy name."



NO. 32

Last Month's Puzzle

3. "... to your faith virtue."
4. A thing.
5. Luke is in this part of the Bible.
6. Half of each.
7. Son of Naphtali. Gen. 46:24.
8. Afflict.
9. Deadhead.
10. A Gershonite Levite; thine (anag.).
12. One of Ezra's helpers. Neh. 8:7.
16. Stalk about (Dial. Eng.).
19. Pastoral poem.
22. "seven churches which are in ..."
23. Southern state.
25. River of France.
27. "No prophet is accepted in his ... country."
28. Choke.
29. As below (L.).
31. By way of.
33. "... therefore unto Caesar the things which be Caesar's."
35. Hoot.
36. Merit.
37. Rainbow.
39. "what have we to do with thee, thou ... of Nazareth?"
40. Vessel.
41. "And ... closed the book."
43. "because I ... unto my Father."
44. "this ... , and thou shalt live."
46. Periods of time.



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NO. 35

49. "until the day that . . . entered into the ark."

52. Note.

53. "and, . . . his custom was."

54. Army officer.

55. Life begins this way.

THE CONFERENCE TABLE.

Christian Citizenship in Action

By SALLIE E. COY

FEBRUARY with its observance of the birthdays of Washington and Lincoln challenges us anew to a higher type of Christian citizenship. Many view with dismay the war-torn world and ask what position can we as Christians take at the present time? One excellent answer may be found in the pamphlet, *The Churches and the International Crisis*.

In the face of the present international chaos the Church must reaffirm the hope and responsibility which are given to it in the word of God. Christian citizens, therefore, are under obligation to express and make real this new spirit, not only within the bounds of private life, but also in the wider field of political action and order.

To this end let us promote study classes on the causes of war, on the evaluation of propaganda, pray earnestly that peace with justice may prevail, and strive to influence others to think fairly so that when peace comes, injustice shall not again triumph at the Peace Conference.

At present the women's work is organized in every State so as to include Christian Citizenship. But how shall we get a program of action started in every local church? Why not organize along the same lines that are suggested for the State set-up—a committee in which all interests are represented. In the small church where one person alone carries on the work of the citizenship committee, she should contact local organizations work-

ing along the lines of peace, temperance, reform by legislation, etc., learn what literature is available from these sources and how the church women can cooperate effectively. Cooperate with other church groups in matters pertaining to the local community, and do not hesitate to ask advice and help from the men of the church.

The following program suggestions with few changes can be adapted for use in almost any church or community, and may be used from year to year with few alterations. A bibliography of low-priced materials is available. It may well supplement the more expensive books and periodicals.

The use of the Christian Citizenship packet of literature is urged. This helpful assortment of leaflets, bibliography and program suggestions may be obtained from the American Baptist Publication Society, 1701 Chestnut St., Philadelphia Pa., for 25 cents. One of these packets should be in every local church.

Program Suggestions

FOR CHRISTIAN CITIZENSHIP COMMITTEES

The Christian Citizenship program may be presented in the local Woman's Society as one of the monthly programs, or the various phases of the program may be presented throughout the year in a series of brief ten-minute reports.

1. If the first method is followed use the outline suggested in "BELLS" for the October meeting *Liberty Bells*. If inconvenient to use

in October, the same outline will be usable at any meeting.

If the second method is followed a definite outline is suggested such as:

October—THE DUTY OF EVERY CITIZEN: Suggest plan for getting out entire vote of church women.

November—LEGISLATIVE REPORTS: Pending social legislation with suggested letters to be sent to Congressmen and legislators.

December—PEACE: A study of causes which lead to war, or, Peace with justice: how it may be obtained.

January—BETTER MOTION PICTURES: Keep in touch with current legislation on block booking.

February—RACE RELATIONS: Observe Race Relations Sunday, the second Sunday in February.

March—TEMPERANCE EDUCATION: Distribution of carefully selected leaflets through church and community.

April—GAMBLING: Study state laws on race tracks and all other forms of gambling, also the legislation now pending on this issue.

May—MOTHER'S DAY: Emphasis on good medical care in every community to combat needless maternity deaths.

Aim to make these programs practical—not mere dramatic presentations and inspirational talks about general themes, but full of practical suggestions that will lead to action.

2. Cooperate with other church groups in every attempt to present Christian Citizenship through study classes in Schools in Christian Living, Schools of Missions, etc. Initiate a study group if no cooperative attempt is made.

3. Attempt at least one practical group project such as the distribution of temperance literature in college dormitories, social centers, etc., or a check-up for 100 percent registration of voters in the local church, or an inter-racial group meeting or the enforcement of local laws for the safeguarding and protection of youth. Recognize and encourage the individual efforts of members along these lines.

The World Fellowship of Baptist Women

A message from the chairman of the Women's Committee of the Baptist World Alliance

AT THE Baptist World Congress in Atlanta last July it was decided to appoint a Women's Committee of the Baptist World Alliance. The idea was that interest and participation in the work of the Alliance might be extended among Baptist women, and that from time to time we should keep each other informed of what Baptist women in the world are doing.

The outbreak of war has somewhat modified our plans. Nevertheless, we are resolved to keep in touch and to help each other in every possible way, particularly now because the war has brought many opportunities for Christian service which women can render. In many countries there are homeless and poverty-stricken refugees from other lands. We must do all we can for them in the spirit of Him who said "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." In some countries there has been evacuation of women and children from certain areas to others, involving the breaking-up of family life and residence among strangers. Everywhere Baptist women will do their utmost to make the newcomers at home in their unfamiliar surroundings and to help them mentally, morally and spiritually.

There are some possessions which the human family cannot afford to evacuate, and foremost among these is the cure of souls. The more desperate the needs of mankind, the more vital it is to keep the ministries of the Christian church at their maximum of power.

Baptist women represent many nations. They differ in many of our views, but they are at one in their

belief that the last word in human affairs is with Jesus Christ our Lord. Our duty is clear. It is to stand fast by Christ and His church and to continue to serve Him and our brothers and sisters for whom He died.

It will be helpful to us all to hear at intervals from our fellow-believers whether living in war

areas or in those parts of the world which are at present clear of the dreadful shadow that overhangs others. We must and will pray without ceasing for each other and for the whole world that God's reign of righteousness, love and peace may be established in all the earth.

The World at My Door

The Department of Christian Friendliness announces that the price of the book, *The World at My Door*, by MARY MARTIN KINNEY has been reduced to \$1.00. Every church should have a copy for reference use by its Christian Friendliness chairman and volunteers, as well as for general reading.

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A Great Church Keeps Informed

How the 3rd Baptist Church of St. Louis, Mo., keeps its members informed regarding the denominational literature

Every month—not January alone—is “Information Month” in the Third Baptist Church, St. Louis, Mo., thanks to the splendid work of an active literature committee and the hearty cooperation of Pastor C. Oscar Johnson.

Doubtless the success of the committee is in a large measure due to its truly representative membership, including as it does two men, two young people, the literature chairman and the reading program chairman of the Woman's Society, and a member of the young married group.

The committee reports quarterly to the Advisory Board, giving the number of subscriptions secured, the items sold, and the number of free publications distributed. All groups in the church are reached—in one three-months' period members of the committee spoke before 27 groups and interviewed 109 persons. The report for the same period carried the following significant statement: “If we expect to convince the membership of the value of Christian literature, members of the official family must lead the way. . . . For the present we are concentrating our efforts on the official family and are interviewing those who are not subscribers of record.” That this effort was successful is shown by the next report: “In an effort to get them to subscribe to some Christian magazine or paper 84 persons have been interviewed; 36 subscriptions resulted. A great deal of this work was among mem-

bers of the Advisory Board.” The work of the men on the committee was especially commended. It is interesting to note that 11 of the subscriptions were for MISSIONS.

Different publications are featured at different times—for example, the promotion of *A Book of Remembrance* and the January booklet in December and January resulted in the sale of 150 copies of the *Book* and 690 copies of *Who Is My Neighbor?*

A rack is used for displaying the literature and periodicals. “It is a home-made affair,” writes the chairman. “The maintenance man at the church can make most anything we ask for and we told him what we wanted. It stands upright, with an old roller top of a desk for

the door, so it can be closed when not in use. He made pockets or compartments, and in these we display magazines and papers. On each side are smaller pockets for leaflets. (This part is made of beaver board and can be moved from room to room as required.) The rack stands in the church foyer, near one of the entrances. At each service some member of the committee is assigned to duty there and usually serves for a month. When the time comes for attention to *A Book of Remembrance*, *The Secret Place*, the January booklet, etc., we have a table near the rack for them. . . . We also use our church paper in the promotion of literature as you will see by the enclosed marked copies.” One of these suggested *A Book of Remembrance* and magazine subscriptions as Christmas gifts.

Last year the committee had an interesting experience which is described in this note from the chairman: “When *A Book of Remembrance* came, Dr. Johnson gave us a few minutes at the Wednesday evening service. The plan had been worked out before, and he understood what we were going to do. When he asked if anyone had an announcement to make, the Missionary Education chairman of the Woman's Society announced the *Book*, telling something about it. The chairman of the Board of Education followed, speaking of its educational value. The Superintendent of the church school told what he thought of it, and then a man described how he and his wife used the *Book* in their daily devotions.” All this was according to plan but so sincere and enthusiastic were the speakers that the audience thought it was a spontaneous response to the announcement, and still another member (who had not been asked to speak) told how she valued the *Book*!



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This group makes a unique contribution to the church by making available items of especial interest to the members. One instance will serve as an example. They arranged for the printing and sale of 1,000 copies of the coronation sermon, *The Uplifting Christ*, delivered by Dr. Johnson at Atlanta, and thus brought to many persons some of the inspiration of the Baptist World Alliance meetings.

This is an account of literature promotion in a large church in a large city, but, given the same enthusiasm and will to work, the same thing—though perhaps on a smaller scale—can be done in any church. In fact, a program of this kind is one way to conserve the benefits of the Convocations.

A Practical Suggestion for Gift Boxes

Every woman who is a member of the Norwood (Ohio) Baptist Church is considered as a member of the Women's Union either active or associate. A systematic plan for giving through the missionary gift boxes proved very successful. In addition to the usual pennies, each woman puts five cents in her box on a certain day of the week. "Nickel Monday" has increased the missionary offering many times more than in preceding years.

For a Patriotic Program

Let the Liberty Bell announce your meeting. Cut the bell from heavy paper with a metallic finish,

printing or writing your invitation on the back. Such a plan was followed by the Hattie Palmer Circle of the Woman's Union, Grace Baptist Church, Spokane, Wash., last autumn. Their "bell" had the following inscription: "First rang

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TIDINGS

(Continued from page 113)

talk before, to convince the timid old lady that in America the women from the Baptist church are *different*. Tonight I am to meet them all in my friend's home and we are to have lessons together.

When we count lessons, I often wonder what one lesson means in the face of the fact that I sometimes have to prepare for three or four persons at various stages. The daughter-in-law came over to my chair and said something I shall never forget. With her arm on my shoulder she looked most keenly at me and then said: "I have always lived in America, but I have never heard of anything like this—that a Christian church would send someone to Jewish people! I think it is the most beautiful thing I have ever experienced. It is the way we are going to know each other, and I am looking forward to having you come, myself, for there are so many things I would like to ask you." The feeling in that room—the surprise, the gratitude, the appreciation and the desire for better understanding—was intense. This experience gave me another glimpse of how much need there is just now—and what an opportunity as well—for getting closer to the Jewish group.—*Matilda Utecht*.

WHO'S WHO

In This Issue

G. Pitt Beers is Executive Secretary of the American Baptist Home Mission Society.

Mrs. Ernest Brown is the wife of the Minister of Labor in the British Cabinet and former president of the British Baptist Women's League.

W. O. Lewis is General Secretary of the Baptist World Alliance, having been elected to that position at the Atlanta Congress last July.

Frank E. McConaghy is a Baptist layman in Seattle, Wash.

J. H. Rushbrooke is President of the Baptist World Alliance.

Anna Canada Swain is Vice-President of the Woman's Foreign Mission Society.

Margaret Holley Tuck is Vice-Chairman of the Literature and Publicity Committee of the Woman's Foreign Mission Society.

Jesse R. Wilson is an Associate Secretary of the Foreign Mission Society.

Ella F. McAllister

Miss Ella F. McAllister, former missionary to Burma under the Woman's Foreign Board, died on December 22, 1939, in Portland, Maine. She first sailed for Burma in 1877 and joined the teaching staff at the Kemendine Girls' School in Rangoon. In 1899 she was transferred to Pegu, Burma. She left the field for the last time in 1903 after giving 26 full years of service. Miss McAllister became a member of the First Baptist Church of Portland, Maine, in 1866. She also taught in the public schools of Portland. She was among the pioneer missionaries of the second decade of mission work under the Women's Boards in Burma and helped lay the foundations which support one of the most important Christian mission endeavors in the world today.



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Laymen and Enlistment

(Continued from page 107)

W. G. Boyle, field representative of the National Council, was present. In a letter from Newton he wrote: "The Central and Walnut Valley Association Men's Councils held a really great meeting. There were 300 men present at the banquet. These two associations are among the best in the state and the men of the Newton Church have set the pace for all the churches of Kansas."

A conference of Western chairmen of Men's Councils was held in Salt Lake City, with President R. C. Hassrick of the National Council in attendance. The materials for the Every Member Enlistment were studied and discussed, and the opinion was expressed that the pledge card should have a line on it for tithers. The Salt Lake City conference also voted "to express a willingness of the chairmen to cooperate in every way with the Promotional Boards in their respective states."

In Ohio the work of extending the Enlistment as a state-wide project continues to make progress. Secretary Paul Judson Morris writes from Granville: "With the help of the State Convention office in promoting attendance and the work of the local committees we have been able to have in every instance so far, splendid representative groups of church officers from the churches of the area. Growing out of each Conference we are selecting an Associational Advisor, who will follow up these Conferences to see that every church in the Association conducts a thorough Every Member Enlistment. Dr. Bowler and I are convinced that this is the fundamental method by which we can hope to lift the level of financial support in the local church and in our missionary enterprise."

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Book Review

(Continued from page 103)

Right Here At Home, by FRANK S. MEAD, conclusively proves that God is still at work through the agency of American home missions. It is amazing what home missionaries are doing to Christianize all nations in America. The black, the red, the white, the yellow, and the forgotten mountain people are being ministered unto. Through sermons, religious services, sick visitations, friendly calls, hospitalization and education, in settlement houses and playgrounds, the gospel is mediated to all people. The Church of All Nations, in New York City, ministers to 18 nationalities. In the Kentucky hills, a revengeful feudist is converted and reconciled to his deadly foe. Indians are trained in Bacone College, for Christian leadership. These are but a few of the achievements of modern home missions. This text ought to prove invaluable in schools of missions. (Friendship Press; 176 pages; \$1.00.)

Caught by the Camera

Illustrations in this Issue

ALASKA: Kodiak Harbor, 83; McWhinnie Cottage, Kodiak, 121.

BURMA: Pagodas, 72, 76; Ann Hasseltine School, 73; Pres. and Mrs. Hla Bu, 74; School children, 75.

EUROPE: Map, 70; Warsaw, 86; Hamburg Theological Seminary, 87; Vikyrovce Baptist Church, 88; Polish pastors, church, 89, 90.

MEXICO: Churches, mission hospital, 79; Rural homes, 80; Dr. C. S. Detweiler and Miss Luz Heath, 80; Cathedral, 81.

MISCELLANEOUS: Lincoln's Missionary Certificate, 84; European refugees, 115; Williamette Assn., 117; W.W.G., Granville, Ohio, 118.

PERSONALITIES: Lucy Bonney, Velva Brown, 110; Kenneth I. Brown, 98; Clarence W. Kemper, 98; Grace Maine, 111; Melissa Morrow, 110; L. D. Newton, 98; A. A. Shaw, 98.

PHILIPPINES: Nurse capping ceremony, 92.

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After the Convocations



It is heartening to learn of the many local churches in which the spirit of the Convocation meetings will be crystalized into definite projects for the furtherance of worship, evangelism, missionary education and stewardship.

All pastors are especially urged to utilize the opportunities inherent in the Easter message to promote sacrificial support of our Christian work.

Special attention should be given to the Every Member Enlistment, with an emphasis both spiritual and financial.

Let us seek to have every loyal church member a contributor of record, both for the support of the local church and for the extension of the gospel throughout the world.

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